







# VISVA-BHARATI

## NEWS

Volume XV

1946



Lino-cut by Arati Bose





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# VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR  
ALL-INDIA  
RABINDRANATH MEMORIAL FUND  
TO GENERAL SECRETARY  
ALL-INDIA RABINDRANATH  
MEMORIAL COMMITTEE  
1, BURMAN STREET, CALCUTTA.

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Volume XV, No. 1

JULY, 1946

ANNAS TWO

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## NEWS AND NOTES

Air-letters received from Marjorie Sykes, Adhyaksha, Deenabandhu-Bhavana, reveal that she is busy compiling authentic material for the proposed biography of C. F. Andrews. In her letter dated June 9 she refers to her pre-occupation with 'the job of tracing and writing to as many as possible of Andrews' friends of very early days'.

'I have just spent a week in Cambridge for that purpose' writes, Marjorie Sykes, 'with fair success, meeting several of his school and Pembroke contemporaries, and even one ( Dr. Bethune Baker ) who had taught him in school. I hope next week to go down to Devon and Cornwall and meet his surviving sisters and some others who are now living there, including Mr. Outram, a Pembroke friend who later worked with him in the College Mission and corresponded with him for many years after. . . In between I am busy analysing the mass of material in the files which Agatha Harrison has preserved, and in the archives of the Cambridge Mission to Delhi. . . Many people are pressing me for talks and articles on India, and I do not feel it right to refuse them all, though I must and do put the book first. But this kind of interpretation is a major part of Visva-Bharati work and I want to do my share. One great disappointment was to find when I reached England that it was not practicable to attend the world P. E. N. Conference in Stockholm. . . But I shall now try to arrange whether I can visit European countries later in the year : perhaps September, and it is urgent that I should have now as full a list as you can give me of old friends in those countries, so that I may write to them about it.'...

We would like to request our many friends both in India and abroad, through these columns, to help Marjorie Sykes to contact such persons in European countries as will be interested in advancing the Visva-Bharati ideal of cultural fellowship between the East and the West. Sadasyas of the Visva-Bharati living in those countries can do a lot to facilitate Marjorie Sykes' mission. Her address in London will be 10, Oakeshott Avenue, London, N. 6.

...

We are glad to know that Krishna Kripalani, at present on a year's leave,

will be placed in charge, as Organising Secretary, of the Central Office which the Congress is shortly opening at Delhi to regulate the work of the Congress nominees who will be returned to the Constituent Assembly. We wish him every success in his responsible appointment.

...

We offer our hearty welcome to Gurdial Mallik who has rejoined his old post as Curator, Rabindra-Bhavana from the beginning of this session, after an absence of about three years. Mallikji was the first Curator to be appointed when in 1942 the Museum was started as a memorial to Gurudeva. He was largely responsible for sorting out the various papers, manuscripts, newspaper cuttings, letters etc., which were made over as a gift to the Museum by Rathindranath Tagore, and which constituted the bulk of its valued collection. We are certain that under Mallikji's care and guidance the Rabindra-Bhavana will grow and prosper and become one day a research academy for the study of the life and work of Gurudeva. At the time of its foundation it was envisaged that the Museum would develop into such a centre for research and study. Only by so developing would the Museum become a living memorial to Gurudeva.

...

We convey our grateful thanks to Miss Hembala Sen (formerly Paridarsika of Sribhavana) who has presented to the Rabindra-Bhavana manuscript copies of thirty songs and one poem (*Purabi*) by Gurudeva, from the collection of the late Amita Sen (Khuku).

Our thanks are also due to Maharaj Kumar Brajendrakishore Dev Burman for his kind gift of manuscript copies of 48 letters written by Gurudeva to him and one letter to H. H. the late Maharaja Radhakishore Manikya Bahadur of Tripura.

...

We are sorry to report the resignation of Mr. and Mrs. Hsiao-Ling Wu. This gifted couple joined the Cheena-Bhavana four years ago.

It will be remembered that Mrs. Wu was awarded a special scholarship for the study of Gurudeva's works in original Bengali. In a former issue of the *News* we had the pleasure of giving a list of Gurudeva's Bengali works which she had translated into Chinese. Since then she has duly completed her translation of *Jogajog*—a full-length novel by Gurudeva. She has, besides, translated a selection of hundred poems by modern Bengali poets. She studied Classical Bengali literature including Caryapadas, Vaishnava poetry, etc., under the guidance of Dr. P. C. Bagchi and translated some of the characteristic pieces into her own language. Some of her translations from original Bengali poems and songs of Gurudeva, probably the first of their kind in China, appeared in leading papers published from Shanghai, Chungking and Peiping.

Hsiao-Ling Wu has done valuable research in Sino-Indian subjects in collaboration with, and under the guidance of, Dr. Bagchi.

The Cheena-Bhavana is the poorer by their resignation. It is a matter of gratification, however, to know that they will continue to serve the cause of Sino-Indian Cultural fellowship from China. They are called back to join the teaching staff of the Department of Oriental Studies of the National Peking University which is being re-organised under the presidentship of Dr. Hu Shih.

Our best wishes accompany them.

...  
We are glad to report that the Bengal Government in the Directorate of Education have decided to send, on the advice of Mrs. Jane Blagden, a batch of Primary School teachers for a six-week course of intensive training at the Rural Reconstruction Institute at Sriniketan. During their stay here they will practise teaching, learn how to correlate crafts with studies, study rural reconstruction methods and see something of the music and dancing at Santiniketan. On our part we have gladly agreed to give to the Directorate all the facilities at our disposal.

Accordingly the first batch consisting of 9 women and 6 male teachers, will arrive here on August 4 get started on their course from the very next day. It may be mentioned in this connection that this training scheme has been accepted as part of the Bengal Government's post-war plan for the re-organisation of primary education. We accord a cordial welcome to the trainees, who, we hope, will go back to their respective schools, ready and prepared to discharge the responsibilities vested in them.

...  
We deeply regret to announce the death of Akshoy Kumar Roy, a former worker of Santiniketan. The malancholy event took place on June 6 at Mymensingh after a brief attack of blood dysentery. Akshoybabu was nearing sixty at the time of his death. A follower of S. J. Pulin Das and a member of his revolutionary Anusilan Samiti, Akshoybabu came into prominence in 1930 when he accompanied Mahatma Gandhi as a soldier of non-violence during Mahatmaj's famous Dandi march. He was sentenced to a term of imprisonment and it was while in jail that Akshoybabu fell a victim to leprosy while nursing an unfortunate fellow prisoner stricken with the disease.

Serving his country and nursing the sick were the two dominant traits in Akshoybabu's character. His total disregard for personal safety and overwhelming love for ailing students under his charge endear his memory to his many friends who came to know him intimately while at Santiniketan. A great favourite with 'Charlie' Andrews and 'Dinda', Akshoybabu leaves behind him a host of friends at Santiniketan to mourn his death. May his soul rest in peace.

...  
Our students have fared very well at the last Intermediate examination of the Calcutta University. Twenty students were sent up for the I. A. examination; out of them fifteen passed, four failed and one did not appear owing to serious illness. Eleven candidates were sent up for the I. Sc. examination and nine passed. Thus the percentage of passes works out at nearly 75 per cent for the I. A. and about 82 per cent for the I. Sc. examination. This compares very favourably with the University average. Twelve students passed in the first division, eight in the second and four in the third division.

...

Four students appeared at the Visva-Bharati Madhya examination. Three have come out successful. Their names are given below :

Chittaranjan Das—Pass with distinction ; Basudev Narayan—Pass ;  
Narsingbhai Patel—Pass. ...

It is with a heavy heart that we report the death of Ganapati Sarkar, a worker of the Village Welfare Department, Sriniketan. He was suffering from Tuberculosis for about a year and succumbed ultimately to the disease on May 2, in his home at Surul village.

Interested in rural work from the prime of his life Ganapatibabu gave devoted service to the Village Welfare Department for seven long years. Immediately before he had to go on leave he was working among the Santals of Pearsonpalli. This village owes much to his loving care in its all-round welfare and improvement. His friends and colleagues will all mourn his untimely death.

The following donations were received during June, 1946 :

Rs. 25/- from Babu Nandan Jha for Famine Relief Work.

Rs. 25/- from Dhanji Gopal for Poor Students' Fund.

Rs. 50/- from Balbir Kaur for Hindi-Bhavana.

With the recent publication of part 4 of Volume XI (February-April, 1946), the *Visva-Bharati Quarterly* (new series) enters into the twelfth year of its existence. The place of honour among the contents of the number in question, which opens with a Self-portrait (painting) by Gurudeva himself, is given to Gurudeva's poem "O Fire, My Brother" ("thou breaker of bondage" as he calls it). Then there is also his essay on Modern Poetry, which has been translated from the original Bengali by Indiradevi Chaudhurani. Manoj Kumar Chatterjee discusses "This Western Poetry," while Sisir K. Ghose deals with "Poems of Aldous Huxley". Buddhadeva Bose's article on "Pramatha Choudhuri's Contribution to Modern Bengali Prose" provides excellent reading and reveals him to be a literary critic of outstanding abilities whether he chooses to write in English or Bengali. Alain Danielou treats of "Music and Language" and finally Deenis Gray Stoll gives the readers his "First Thoughts of India." There are, at the end, the usual reviews of noteworthy publications.

We are glad to announce that with the April issue the *Visva-Bharati Patrika* (Hindi) enters the fifth year of its existence. The contents of the present number are : A Song by Gurudeva ; Two Sisters, A Novelette by Gurudeva ; A Timely Warning by Benarasidas Chaturvedi ; A Monograph on South Indian Music by V. Wazalwar ; Some Ancient Cities of India by Dr. Jagadishchandra Jaina ; The Chinese Philosopher—Mo Cha by Krishnakinkar Sinha ; Matreeta and his Adyardha Sataka by Pandit Saphalal Sanghawi ; Rabindranath's National songs by H. Dwivedi ; Glimpses of Contemporary Society in Sanskrit Literature by Pandit Janardan Mishra ; Gurudeva's Birthday by Pyarelal ; Aspects of Indian Astrology by H. Dwivedi ; Birthday, a poem from Gurudeva, translated into verse by Bhawaniprasad Mishra ; Around the Book-world by H. Dwivedi ; the frontispiece is a tricolour reproduction from Abanindranath Tagore's well-known series on Omar Khayyam.

Editor : Kshitis Roy

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Volume XV, No. 2

AUGUST, 1946

ANNAS FOUR

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## A GLIMPSE OF GURUDEVA

M.

The night was creeping on apace like a serpent in the grass. The lights on the road had all on a sudden failed. In the verandah of Uttarayan, facing the East (loyal as ever to the East, from where comes light!) in a chair, Gurudeva sat all alone, wrapped up in the mantle of meditation. In the encircling gloom his spirit shone like "a candle of the Lord".

In response to his summons of love to sing to him I had gone to Uttarayan, but finding Gurudeva absorbed, with his eyes closed but his soul awake as ever, in the contemplation of the All-and yet-Alone, I *stole* into his presence like a thief in the dark. ( For, one can kindle his consciousness only by *stealing* something of the fire and the faith that is God-like Great, being, otherwise, utterly unworthy to receive it either as a gift or as grace ! )

After about half an hour, however, he opened his eyes. At once I rose and touched his feet in token of my reverence for him—my teacher of many lives. He raised his hands to receive my humble homage of adoration and affection, but remained silent. Evidently he was still drunk with the perfumed peace, which he had erstwhile churned from within the ocean of his own being. And I, too, on my part, held in check the ever-prying curiosity of the human mind.

Suddenly, looking at the stars shimmering in the sky like silver embroidery on black, silken tapestry, he exclaimed, "Darkness can never drown Light and, like the yonder stars, *satyam, shivam, sundaram*, ( the True, the Good and the Beautiful ) also will always continue to chase away ultimately whatever in the world is dotted over and dark with the untrue, the evil and the ugly."

Again he lapsed into luminous silence, that ante-chamber to the Eternal. So prostrating myself before him,—this time a little away from where he sat,—I returned to my mud-house. The road-lights were now radiantly lit, while in the heart of my muddy self the lotus of my soul shot forth, arrow-like, its first ray of fragrance.

# VISVA-BHARATI AND THE WEST

## A Worker

Over a quarter of a century ago Gurudeva proclaimed to the world that the modern age is the age of the meeting of the East and the West. To implement his faith in such a fellowship he subsequently founded the Visva-Bharati with, among others, the following object :—

“To study the Mind of Man in its realization of different aspects of truth from diverse points of view ;

To seek to realize in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.”

And it was in furtherance of this aim that, during the years that followed the establishment of the international institution, a succession of savants and scholars like Dr. Sylvain Levi, Dr. Winternitz, Dr. Sten Konow, Professor Lesny, Dr. Bogdonov, Dr. Germanus, Professor Tucker and kindred idealists like Mr. Leonard Elmhirst came to Santiniketan, stayed there for several months, ( in some cases, for years ) and contributed their respective quotas to the consolidation of “free communication of ideas between the two hemispheres.” In addition, of course, there have been Gurudeva's, C. F. Andrews' and W. W. Pearson's own lifelong, valuable, similar contributions through their works and in their own person, and the individual contribution of those friends in the West who have kept, through correspondence, in constant touch with the manysided activities in the Asrama.

Most of the above-mentioned persons have passed away since, while the Second World War had temporarily cut the Visva-Bharati off from a very large number of its sympathisers and well-wishers abroad.

It is, therefore, a matter for deep joy, as for thankfulness, that lately the institution has been able to link itself up once again with some of its moral supporters, who have written letters, confirming their faith in the ideals of Gurudeva, despite the prolonged dark night of tyranny and terror from which they emerged only about a year back. As one of them, from Estoril, writes, “The bonds of friendship still hold fast.” Another, now in Palestine, referring to Gurudeva's passing away, very touchingly observes, “The loss left deep in my heart a wound ; as he was to me my spiritual father and my devotion and love for him did not cease with his passing away”. It may be mentioned here, in passing, that quite a number of them, owing to stringent censorship, never heard of Gurudeva's death, with the result that they have been still sending their birthday greetings to him, and also expressing, as some of them have done, at the same time, a hope that some day in the near future they would like to

come to Santiniketan, to see him and his institution ! They have, further, repeated their testimony that during the painful period of war what helped them to keep up their spirits was one or the other work of Gurudeva, particularly *Gitanjali*.

Again, it is, indeed, very gratifying to hear that Dr. Sten Konow is safe and yet among us, though he has grown so old, as he says pathetically, "that I cannot have much time left". His interest in all that is being done at Santiniketan is, however, yet as keen as ever. And quite naturally, for he and others are like the correspondent from Germany, who writes, in his letter, "In the world we have seen many places, but most of them we have forgotten. Only one is fresh in our memory, this being *your* place."

Then there is the correspondent who has mentioned incidentally, that a certain "fine musician and actor", in U. S. A., wrote to her some time ago :—

"I have become keenly interested in Rabindranath Tagore's writings. I have been dreaming now and then of producing some of his poems, probably in our Unitarian Church, as they would make such beautiful drama, if the producer can catch the spirit intended. Producing Tagore effectively would be an exciting and difficult task."

Yet another friend has just completed her study, in Hebrew, of "Rabindranath as Educator and Poet", which is expected to be published shortly.

And so on and so forth.

Thus the "free communication of ideas" between the East and the West *via* the Visva-Bharati has been once more resumed.

This revived interest in her ideals and activities, however, saddles the Visva-Bharati with a very great responsibility,—a responsibility which Gurudeva could carry easily on his Atlas-like shoulders, but which the cumulative efforts of all those associated with the institution now, must help fulfil to the best of their capacity. May then their faith sustain them and their work be worthy of that faith ! It is in this spirit that Miss Marjorie Sykes, Director, Deenabandhu Andrews Bhavana, Santiniketan, is now touring Europe and we all sincerely pray that her efforts may re-vitalize the international vision and work of the Visva-Bharati.

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"In Nature black and white discover  
their affinity."—*Rabindranath Tagore*.



## NEWS AND NOTES

Rathindranath Tagore, General Secretary, Visva-Bharati, Santiniketan, writes :—

On the sacred occasion of the fifth anniversary of the passing away of Rabindranath Tagore, Founder-President of the Visva-Bharati, Santiniketan, I appeal once more to his numerous admirers and friends, who have in their possession some memento of his, either in the form of letters addressed by him to them or any of his manuscripts, or any photograph of special significance, to present these, in a spirit of magnanimity, to the Rabindra-Bhavana, Santiniketan. For, in this institution, as is well known, an attempt is being made for the last three years to collect and preserve all such material as pertains to the Poet's life and works, so that scholars intending to carry on research on any aspect of these, may have an easy access to them. If, however, they are not willing to part with them, they would kindly send authentic copies thereof or send the originals to be copied out at the Bhavana, and ultimately returned to them. I sincerely hope that they would respond generously to my present appeal.

...

During the month of July the Rabindra-Bhavana received the following gifts :—

- (a). Two letters in Bengali ( original ) written by Gurudeva to the late Atulprasad Sen of Lucknow, received through Rathindranath Tagore ;
- (b). Four manuscripts of Gurudeva's essays and addresses in Bengali ( original ), received through S. J. Jnanendranath Chattopadhyaya, formerly an Adhyapaka of Brahmacharyasrama ; and
- (c). Copies of eight of Gurudeva's letters written to S. J. Jnanendranath Chattopadhyaya, received through him.

We are grateful to the generous donors.

...

We offer our hearty congratulations to Md. Mufazzal Haider Chaudhury on his securing the highest number of marks in 'Honours' Bengali among those who have successfully passed the B. A. examination of the Calcutta University this year. He has been placed first in first class. We shall watch the future of this student of ours with a good deal of interest.

...

The Siksha-Bhavana students have done very well at the last B. A. examination. Of the ten students who were sent up, nine finally sat for the examination, one being unable to appear owing to serious illness. Of the nine, eight passed ; one with distinction ( Anathbandhu Samanta ) and four with Honours. The names of the Honours students are given below :

Md. Mufazzal Haider Chaudhury ( Bengali : First in Class I ) and Sudarshana Roy, Mahasveta Ghatak and Kalyani Das ( English : all in Class II ).

...

Admissions to the Siksha-Bhavana for the new session have almost been completed. The number of newly-admitted resident students, distributed province-wise, is as follows :—

*Assam—4, Bengal—10, U. P.—1, C. P.—1, C. I.—1, Bombay—2, Nepal—2, Madras—4, Maharastra—1, Gujerat—1, Bihar—1, Orissa—1.*

Of the new students 18 are boys and 9 girls.

...

Seven new records ( double-sided ) of Gurudeva's songs have been received from the Gramophone Company Ltd., Calcutta. These have been added to our collection of recorded songs of Gurudeva, maintained in the Rabindra-Bhavana.

...

Our cordial welcome to the following members of the staff who have joined the service of the Visva-Bharati recently :

*Patha-Bhavana* : Kasinath Bhattacharya, B. sc., as an adhyapaka of Science ;

*Siksha-Bhavana* : Dilip Kumar Sen, M. A., as an adhyapaka of English ;

*Cheena-Bhavana* : Dr. Chou Ta-Fu as an adhyapaka of Chinese Linguistics and Philosophy and Rev. Fa Fong as an adhyapaka of Chinese Buddhism ;

*Sangita-Bhavana* : Birendranath Palit ( ex-student ) as an adhyapaka of Rabindra-Sangit and Dinamani Datta as Instrumentalist ;

*Santiniketan Office* : Nitaipada Basak as Overseer.

...

Tan Yun-Shan has been appointed Examiner by the Benares Hindu University and the Allahabad University to evaluate the theses of two exchange scholars, deputed by the Chinese Government to conduct research studies in the two Universities for obtaining their doctorate degree.

...

Twelve students were sent up to appear at the Matriculation examination held in March, 1946. Eleven passed : five in the first division, five in the second division and one in the third division. Gargi Sen has been able to secure 75 per cent of the marks in the aggregate and more than 80 per cent marks in four subjects. She has also stood 3rd and 4th in History and Science respectively in the University examination. Three of our students have secured more than 80 per cent marks in Science.

...

We are glad to report that Dr. Dhirendramohan Sen, O.B.E.,—a distinguished alumnus of this institution—has been appointed to act as Secretary and

Educational Adviser to the Government of India in the Department of Education in place of Sir John Sargent, at present on leave for six months. We offer Dr. Sen our best congratulations and wish him every success in his present responsible office.

...

Punyamoy Sen, formerly Botanist in charge of the Soil Conservation Scheme now being worked out at Sriniketan, has at last obtained a passage to proceed to the United States of America as a Fellow of the Watumull Foundation. Sj. Sen was awarded a Fellowship in 1945 but had to await a passage for a whole year owing to difficulties in arranging a civilian priority. He will study Soil Conservation methods at the Cornell University. The subject is one of national interest and we hope Sj. Sen will come back to us fully equipped with the knowledge and experience of combating the erosion menace on modern scientific lines. Our best wishes accompany him.

The following donations were received during the month of July, 1946 :—

*For Extension of Siksha-Bhavana Hostels*

*Collection At Shillong*

Rai Bahadur Jivaram Goenka	...	Rs. 15,000	0	0
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*Collection At Silchar*

Messrs. H. C. Ramkanai Bhuiya	...	501	0	0
Messrs. Chotolal Set	...	301	0	0
Khanshabib Gabru Mia Choudhury	...	350	0	0
Messrs. Gamechand Champalal Sepani	...	201	0	0
Nalini Kumar Saha	...	151	0	0
" Ramkishan Sett	...	101	0	0
" Champalal Bhatia	...	101	0	0
" Surma Valley Bank Ltd.	...	101	0	0
" Sylhet Industrial Bank Ltd.	...	151	0	0
Maulavi Ziauddin Ahmed	...	150	0	0
Raisahib N. K. Das	...	101	0	0
Mr. K. R. Naug	...	500	0	0
Mr. Hareh R. Bhattacharjee, Kaviraj	...	51	0	0
Messrs. Standard Bank Ltd.	...	101	0	0
" Pioneer Bank Ltd.	...	101	0	0
" Bharat Banking Co. Ltd.	...	151	0	0
" Tripura Modern Bank Ltd.	...	101	0	0
Mr. D. N. Biswas	...	101	0	0
Mr. Hem Chandra Chakravarty, Advocate	...	750	0	0

*Collection at Calcutta*

Mr. D. N. Bhattacharya, 11, Clive Row, Calcutta ...	501	0	0
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An exhibition of the works of the students and teachers of the Kala-Bhavana was held in April last. During the present session another exhibition was arranged at Havell Hall, showing the paintings and lino-cuts done by the fourth year students.

...

Admissions to the Kala-Bhavana have been completed. The number of students distributed province-wise is as follows : Bengal—6, Bihar—2, Madras—5, Bombay—1, Punjab—1, United Provinces—1. Out of these 12 are boys and 4 girls.

...

Mr. M. S. Randhawa, M. Sc., F. N. I., Secretary, Imperial Council of Agricultural Research, came here, on July 23, for the purpose of inspecting the work of the Soil Conservation Research Scheme. He saw the different experiments that are being conducted at the research station and expressed satisfaction at the good start that has been made here with the work.

We are glad to report that Mr. Randhawa has promised all possible help for the successful operation of this scheme and for its extension for a further period of three years.

...

About 11 acres of fallow land on the north side of the Sriniketan road were brought under cultivation last year with the help of our tractor. This year the land has been distributed among the Santals. They have been advised to start cowpea cultivation there with a view to finding out a solution of their acute fodder problem.

...

Pandit Sukhamoy Bhattacharya's erudite work, *Mahabharater Samaj*, or the State of Society in the Age of Mahabharata, has just been published. A sumptuous volume of more than 500 pages ( *royal octavo* ) this book is a comprehensive treatise, dealing with all the important aspects of ancient Hindu Society, such as sacraments, education, manners and customs, trade and commerce, politics, economics, philosophy, etc. As a sociological study this book will remain a landmark among works of research, undertaken in recent years under the auspices of the Vidya-Bhavana. The book is priced at Rs. 10/- only.

...

The following books have been added to the Visvavidya Sangraha series published by the Granthana-Vibhaga :

*Prachin Bharater Natyakala* by Dr. Manmohan Ghose ; *Sanskrita Sahityer Katha* by Nityanandabinode Goswami ; *Abhivyakti* by Rathindranath Tagore ; *Hindu Jyotirvidya* by Dr. Sukumarranjan Das ; *Amader Adrisya Satru*

by Dr. Dhirendranath Bandopadhyaya ; *Greek Darsan* by Shubhabrata Rai Chaudhuri.

...

The following were elected members of the Visva-Bharati in the month of July, 1946 :—

*Life Members* : Surendranath Mukherjee, Birendramohan Chatterjee, Atulprotap Sinha, Santoshkumar Mazumdar.

*Ordinary Members* : Bankim Chandra Kar, Tarapada Bose, Mrs. Chitra Banerjee, Dulalchandra Ghose, Nilmadhab Sinha, Phanindrachandra Dutt, Santosh Kumar Chatterjee, Anilkumar Roy, Susantachandra Ghoshal, Ramsingh Tomar, Hirendranath Dutta, Panchugopal Chatterjee, T. M. Coffey, Forrest Williams, Everett Ripley.

...

Among the recent publications of the Granthana-Vibhaga are Hindi translations of Gurudeva's *Rakta-Karabi* and *Chaturanga*, the first under its Hindi title, *Lal Kaner*. These are revised reprints in book-form of the two works first published in the Hindi *Visva-Bharati Patrika* and respectively translated by Pandit Hazariprasad Dwivedi and Mohanlal Bajpai. Another interesting book published is *Katha* in Devanagari characters, prefaced by a very useful note on Bengali accents and pronunciation—an experiment full of possibilities.

...

Invited by the Bengal Hindi Mandal, Calcutta, Pandit Hazariprasad Dwivedi delivered an erudite lecture on Tulsidas at the Asutosh Hall, Calcutta University with the Vice-Chancellor, S. P. N. Banerjee in the chair. An interesting feature of the address was that it was given in Bengali and attracted a large and appreciative audience.

...

The Thirteenth Session of the All-India Oriental Conference will be held at Nagpur under the auspices of the Nagpur University on the 19th, 20th and 21st October next. Dr. P. C. Bagchi, Director of Studies of the Visva-Bharati Cheena-Bhavana, will preside over the Section of "Pali and Buddhism".

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Editor : Kshitis Roy

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Volume XV, No. 3

SEPTEMBER, 1946

ANNAS FOUR

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TWENTY SECOND SRAVANA 1353 B. S.

The fifth death anniversary of Gurudeva was observed here with due solemnity on the 22nd Sravana ( August 7 ). Early in the morning a choral party of students went round the asrama singing one of Gurudeva's favourite songs. A congregational prayer was held later on in the mandir.

"The object with which we foregather here on this day, year after year, for the last five years," said Pandit Kshitimohan Sen in his address to the congregation, "is not so much for the conventional purpose of commemorating Gurudeva, seeing that he has left behind him his own memorial, as for renewing our pledge, individually and collectively, to follow Gurudeva's ideals in the practical field with faith, courage and reverence. As his disciples and followers we have a very especial responsibility and obligation in upholding and maintaining these ideals. Our homage to Gurudeva's memory will become real only when we are able to live up to them."

Continuing Pandit Kshitimohan Sen said, "Great souls never die. They are reborn in the spirit to a fuller life. While their bodies are turned into dust and ashes, their spirits ascend phenonix-like. Their aims and aspirations find place in the hearts of men who are imbued with their spirit and dedicate themselves to the task of carrying out of the ideals great men live behind them. It is in this spirit of consecrated service that we must observe the *tirobhava tithi* of Gurudeva."

## RABINDRA-SAPTAHA

( Rabindra-Week : August 8 to August 15 )

A week-long programme was arranged at Santiniketan to mark the death anniversary of Gurudeva. The Week was inaugurated on August 8 by Rathindranath Tagore who spoke on Gurudeva's Educational Ideals, with illustrative quotations from Gurudeva's writings.

Probodhchandra Sen, Rabindranath Adhyapaka of Bengali Language and Literature explained at the outset of the meeting, the aim and purpose of the Week. "We can best pay our homage to Gurudeva's memory," the speaker said, "by trying to study and truly to understand his works. His writings are like a vast treasure-house. It is extremely difficult to single out one particular contribution in preference to another. Within the ambit of this week that we have organised, we shall try, however, to touch upon some of the most significant aspects of Gurudeva's myriad-minded genius."

On August 9 Charuchandra Bhattacharya gave readings from the political writings of Gurudeva which was punctuated by some of the soul-stirring national songs of Gurudeva, rendered by the Sriniketan choir.

On the day following ( August 10 ) Gurdial Mallik gave a discourse on Gurudeva's views on religion.

"Gurudeva was primarily a poet," said the speaker, "and the religion of an artist is love of beauty. There is, however, something miraculous about it, for, before long it is changed into beauty of love. Beauty and love are thus cousins. They are in their nature, whole, which wholeness is based on inter-relationship of its parts. Gurudeva's conception of religion, therefore, is underlined with a sense of abiding unity. This unity can be, however, only imagined or experienced spiritually and never intellectualized. But every one has a glimpse of it, sometime or other, when he is engaged in some sort of creative or artistic activity, because such activity is carried on not under the stress of stubborn necessity but out of joy born of the fulness of being. Love of Man is another avenue to an apprehension of this principal of pivotal relationship which is at the centre of a person's consciousness within and of existence without. 'The truth of human unity' consequently 'is the truth of Man's God.' Let the individual, accordingly, cultivate this spirit of unity or the spirit of comradeship with the various aspects and activities of humanity and of the universe, through ever striving to rise superior to his self-interest, even though that might entail suffering and sacrifice."

The brief talk was followed by a reading of pertinent passages from some of Gurudeva's writings and rounded off with a song.

The fourth discourse in the series was given by Probodhchandra Sen on August 11. The subject of his talk was Gurudeva's attitude to the people and their culture. The following is a summary of the address :—

“Rabindranath is sometimes accused of being an escapist who soared too much on the vague wings of Romanticism and never responded to the hard realities of life and the distress of the common people. But a careful study of his works reveal that his interpretation of people's culture, his enthusiasm for people's welfare, his recognition of people's strength were unique in character. As the son of a big Zamindar and as a member of the society of aristocrats he had little or no scope of mass-contact during his younger days. But he contracted quite early in his life a great love for people's culture, folk-songs and literature through Chele Bhulano Chara, Kavi Sangit, Yatra and songs of Ramprasad, Dasarathi Ray, etc. As a representative of his father at their Silaidah Zamindary he came into close touch with the common people and the lives of ordinary men began to be reflected in his poems and stories.

He was a pioneer in the field of collecting folk-songs and encouraged others in a similar undertaking. His own songs abound in tunes borrowed from folk-songs. He raised the folk-metre from its neglected sphere and employed it in class poetry. People's language, people's art and philosophy received similar attention from him. He selected Folk Philosophy as the subject of his Hibbert lectures at Oxford.

The social, economic and political inequality of the people prevailing in our country and the distress which followed in its wake always pained him. He advocated a casteless society where every individual would have equal right of growth irrespective of caste or creed. He adored Buddha, Chaitanya, Kabir and Ramananda because they endeavoured to blot out every kind of invidious social and religious distinction. In political and economic sphere he supported the same kind of equality and advocated a classless society. His eagerness to identify himself with the common people formed an integral part of his religion.

He had his own plans for educating the mass, for making them conscious of their political and social rights and for organising the people's strength. He not only gave us ideas but a model of activity, a village upliftment centre at Sriniketan. His early activities in the days of Swadesi Mela also deserve mention.

With all his sincerity he was conscious that he could not voice all the needs of the people and all that they had to say. So he invoked the future poet, the poet of the people who would come out of the people themselves. He had an optimist's and a prophet's vision of the coming revolution of the people which would see the end of all their distress and lay the foundation of lasting world-peace.”



On August 12 Santideva Ghose gave a highly interesting talk on Gurudeva's views on Western Music. He quoted copious references from Gurudeva's writings to explain Gurudeva's estimate of the contrast existing between the form, nature and content of eastern and western music. He also referred to the various attempts made by Gurudeva to adapt and absorb certain characteristic features of western music in his compositions. In concluding his talk the speaker mentioned that it was generally held that most of the Indian modes afforded strictly specified and limited range of variations. He gave a vocal demonstration to prove how Gurudeva's genius succeeded in forcing a mode out of its traditional associations and moulding its character in such a way as to create a quite different range of appeal. In many of his bolder experiments Gurudeva repeatedly shunned the beaten tracks of orthodox Indian music and created melodic patterns with which the poetry of his songs perfectly conformed. He did this with an abandon and a degree of individual freedom which characterize some of the world's greatest composers—both eastern and western.

Rabindranath as an artist formed the subject matter of a discourse given by Nandalal Bose on August 13. The speaker confined himself to the two questions most often asked in regard to Artist Rabindranath : first, why is it impossible to give a name or to understand the meaning of Gurudeva's pictures ; and, second, was Gurudeva a real artist ? S. Bose gave a lucid exposition of the subject and followed it up with visual examples projected on the screen with the help of magic lantern.

In dealing with the first question, the speaker said that in the world of art things are known not by their names alone. Form, colour, shade and light, rhythm and movement and similar other factors define an object in the artist's vision. These are the media through which Nature holds colloquy with a creative mind—be it the poet, the musician or the artist. They, in their turn, respond in the language of the word, the tune, the line or the colour. In this way the creative mind harmonises with, and expresses the joy of self-revelation that is inherent in nature. It is a combination of two creative forces which defies any attempt at a logical and clear-cut explanation. It is a thing to be felt and marvelled at and not to be analysed or explained. Gurudeva's art does not admit of any meaning or definition, because, like the true artist that he was, he had delved deep into the mysteries of mind and nature, and created things that bear the inevitable and irrefutable imprimatur of genius.

In dealing with the second question, Nandalal Bose said, "A picture is like an idea or imagination taken form. Expressed in the media of words it is poetry. Gurudeva was a poet and therefore an artist born. A master of artistic expression, he had the gift of a rich imagination which he could reveal

in rhythmic cadences and harmonious forms. Thus, he had an intuitive knowledge of balance and of harmony which inform and distinguish all true art. It is not to be wondered at, therefore, that with the minimum of technique which he taught himself, he produced in the fag-end of his life, within the brief period of about ten or twelve years, pictures that outnumber those that were done by all the other well-known artists of Bengal during the last half a century, taken together. Some critics have criticised Gurudeva's style as 'primitive', some have ridiculed his work as 'fancy run riot in line and colour'. Such critics do not perhaps realise that genius is above all technique and that truer the art the simpler becomes the mode of its expression. The childlike lack of sophistication in Gurudeva's art, adds to rather than take away from, his genuine greatness as an artist. His simplicity is akin to that of nature itself which helps a perfect lotus to unfold its petals to the morning sun, silently and effortlessly."

On August 14 the students of the Patha-Bhavana presented an interesting programme of songs, recitations, readings, etc. Some of the young participants read out poems and essays of their own composition, giving their impression of the greatness of Gurudeva, who was, however, never too great to neglect the little folks of the asrama.

The last day was reserved for the Mahila Samiti. After a brief introduction by Srijukta Mira Devi, President of the Samiti, some of the lady-members recited a number of Gurudeva's poems glorifying womanhood and read out also prose pieces from Gurudeva where he had discussed woman's role in society and pleaded for emancipation of Indian woman. Srijukta Kironbala Sen read an article giving her own reminiscences of Gurudeva's relationship with the ladies of the asrama—which was always affectionate and full of tender concern for their all-round welfare. Songs of Gurudeva lent attraction to the programme.

Thus concluded our Rabindra-Saptaha. We hope such functions will become a regular feature of our observance of the death anniversary of Gurudeva. They are calculated to bring us nearer to him in spirit and are the most fitting homage that we can pay to his memory.

## NEWS AND NOTES

August 17 was declared a holiday to mark the seventy-fifth birthday anniversary of our Acharyadeva, Abanindranath Tagore. On this occasion an exhibition was held in the Havell Hall to show all the pictures of the Acharyadeva that we have in the Museum, both in the original and in print. The exhibition included some original pictures done by the first group of our Acharyadeva's disciples. An address in manuscript decorated by the artists of Kala-Bhavana, felicitating the Acharyadeva and conveying our deepest respects to him on the occasion, was presented to him at his Baranagore home.

We wish him long life, health and happiness.

...

The annual Vriksharopana Utsava ( Tree-planting ceremony ) was held as usual on August 7 to synchronise with the observance of the death anniversary of Gurudeva. This utsava has become for us a symbol of our faith in the principle of ever-renewing life—a principle which Gurudeva always taught us to adhere to. The guest-of-honour to this festival was the 'young tree'. In welcoming him we welcomed the promise that he brought with him of foliage, flowers and fruits, the promise of life that ever triumphs over death.

The ceremony took place in the grounds of the Pearson Memorial Hospital.

Another ceremony held this month was the Halakarshana Ustava ( Ploughing ceremony ) which took place at Sriniketan on August 27. In traditional manner the ceremony began with the procession of a choral party headed by the workers of the Agricultural Department, carrying agricultural tools and implements. After the processionists had reached the venue of the ceremony, Pandit Kshitimohan Sen chanted hymns in praise of the Mother Earth, the giver of food and plenty. After this a team of bullocks were yoked to the plough and the shear was driven across an artistically decorated furrow with an alpona design traced entirely with foodgrains of variegated colours. Charuchandra Bhattacharya gave readings from some of the writings of Gurudeva dealing with the significance of the ploughing ceremony.

"Man's mastery over machine", ran one of the extracts, "has brought him untold wealth. It has taught him to exploit nature to an extent which could not even be dreamt of in the dawn of civilisation when man first discovered the plough and the art of agricultuae. Tragically for man, with the increase of his wealth, his greed too has increased. His lust is plunging man in the ever-deepening abyss of barbarity. This retrogression to the primitive is a sad culmination of human civilisation. When the nomad discovered the use of the plough, he discovered also the art of associated living—which is the first step towards civilised existence. Now that agriculture has been supplanted by the machine, the blessings of fellowship are on the wane and its place is taken, more and more, by greed and selfishness, competition and

conflict. It is as a protest against this spirit of separatness and, at the same time, as reminder of our brotherhood as sons of soil, that we should celebrate this occasion."

...

Rathindranath Tagore, Karma-Sachiva has sent the following telegram to Pandit Jawaharlal Nehru, Pradhana of the Visva-Bharati, congratulating him on his being entrusted with the task of forming the Interim Government of India and wishing him godspeed :

"On behalf of Acharyadeva and Sadaysyas of the Visva-Bharati we offer you our congratulations and best wishes. We hope that the nation's aspirations will find realization under your leadership."

...

Dr. D. M. Sen, Ph. D., O. B. E., Secretary and Educational Adviser to the Government of India, Department of Education, arrived here on the 4th August on his way to Calcutta.

Dr. Sen mentioned that the object of his paying a flying visit to Santiniketan was to give a final shape to the scheme sponsored by his Department for the establishment of Training Institutions under the auspices of the Visva-Bharati. These Institutions are intended to train up teachers in Art and Crafts, Music and Dancing and also teachers who will serve in Basic Schools in rural areas. The scheme is expected to operate during the current financial year. As soon as the buildings are made ready, Provincial Governments and States will be approached to depute their nominees to these institutions for training.

"I am certain" said Dr. Sen, "that these institutions will go a long way in fulfilling a vital need of this country. Much stress was laid at the Educational Ministers' Conference, held recently in Poona, on the necessity for producing teachers of such quality and calibre as are required to carry out the programme of educational development of India envisaged under the Sargent Scheme. Help of such institutions as the Visva-Bharati and Jamia Millia will be invaluable in this direction and we are grateful for the co-operation extended by them."

...

Our Hindi Samaj had the privilege of welcoming last month two distinguished visitors, the well-known Hindi poets Sivamangal Singh 'Suman' and Santipriya Dwivedi. The former gave a recital of his poems and the latter a highly interesting talk on the problems that confront the literary men of today in the context of the present-day world events.

...

The second issue of the Hindi *Visva-Bharati Patrika* ( Vol. V part II ) came out some time ago. Its contents are : The Rise and Development of the

Vedic Philosophical Thought by Pandit Baladeva Upadhyaya ; Primary Education in Ancient India by Prahlad Pradhan ; Iravati by Devendra Satyarthi ; The Biographical Literature of the Apabhramsa by Ramsing Tomar and concluding portion of *Two Sisters* a novelette by Gurudeva of which the first instalment was published in the last issue. A wood-cut by Gayaprasad Dikshit after the model of Ramkinkar Baij's Santal Couple adds to the attraction of the present issue.

...

We offer our cordial welcome to Joseph G. Short, a New Zealander who has joined the Department of Agriculture at Sriniketan as Special Officer. Mr. Short had practical experience in farming and nursery management while in New Zealand. Thereafter he took a course of higher studies in Horticulture in Royal Botanic Gardens, Kew and in State Botanic Gardens of Berlin. For the last five years he has been working with the Friends Service Council in Hoshangabad district of C. P. in village agricultural and settlement work. We convey our thanks to the Council for having agreed to depute Mr. Short to help us with our programme of rural reconstruction.

...

The staff of the Silpa-Bhavana has considerably been strengthened by the appointment of the two Neuhaus brothers—Hans Neuhaus and Rolf Neuhaus—who have taken over charge of the Pottery Section. They are both of them qualified ceramic artists and ran their own pottery workshop in Java before the war. Another appointment, which we are glad to report, is that of Robert Savery as Superintendent of the Carpentry Section. Mr. Savery brings his personal experience of rural Bengal to help in solving problems of rural economy by training up rural craftsmen in carpentry work so as to enable them to earn a decent living. He is himself an expert cabinet-maker with many years of professional experience in furniture business.

...

Rathindranath scholarships of Rs. 10/- per month have been awarded to Hasi Mitra of the Siksha-Bhavana and Kalyankumar Dasgupta of the Patha-Bhavana. Pujansankar Dhar of the Patha-Bhavana ( Fifth Group ) has been awarded the Samavaya Bhandar Jubilee Scholarship.

...

Sj. Dahyabhai Patel has very kindly donated books worth Rs. 101/- to the College Hostel Library in memory of his deceased father, Bhikhabhai Patel. We offer the donor our grateful thanks.

...

We offer our hearty welcome to the following who have joined the service of the Visva-Bharati :

Prankumar Ghose, M. A., as Adhyapaka of Mathematics in the Siksha-Bhavana ;

Panchanon Mandal, M. A., as Research Fellow in the Vidya-Bhavana ;

Mrs. Tan Lo-Heng as Scholar in Rabindra Literature in place of Mrs. Hsiao Ling-Wu, in the Cheena-Bhavana ;

Shei Lei as Research Student of Indian History and Hindi Literature ;

Panchanon Mandal, who is an ex-student and a first-class M. A. in Bengali, will undertake the important work of collecting Bengali manuscripts and editing them.

...

On termination of his term of fellowship in the Kala-Bhavana, Haridas Mitra has been re-appointed a research fellow in the Cheena-Bhavana under Dr. P. C. Bagchi, Director of Research Studies. His main work will be concerned with a study of Mudras with reference to the original Sanskrit, Tibetan and Chinese sources.

...

A batch of about thirty students of the Bengal Agricultural Institute, Dacca, visited Sriniketan toward the end of July to study our agricultural and soil conservation activities. The land problems of the region were explained to them as also the methods with which we are trying to tackle them. They studied all the aspects of our soil conservation work, which is, by the way, the first of its kind in Bengal.

...

During the month of August the Rabindra-Bhavana received the following gifts :

An electrocardiogram of Gurudeva together with a report thereon dated 5. 1. 41 received through Dr. Jyotipradas Sarkar ;

A number of Gurudeva's letters addressed to Gaganendranath Tagore, Samarendranath Tagore, Abanindranath Tagore and Manilal Ganguly, together with a machine-proof of *Bhagnahridaya* corrected in Gurudeva's own hand, received through S. J. Mohanlal Ganguly ;

A copy of Gurudeva's photograph taken on his fiftieth birthday by the donor himself from S. J. Jnanendranath Chattopadhyaya.

We convey our thanks to the donors.

...

Football season is on.

We have played only two friendly matches so far with visiting teams—the Santan Dal of Howrah and the Chanditala Athletic Club of Tollygunge. Both games ended in draw.

The Sisu Cup was annexed this year by the Sixth Group and the Suhrid Cup was won by the Third Group.

The Annual Football League has started and is attracting enthusiastic supporters.

...

The following persons were elected members of the Visva-Bharati during August, 1946.

*Life Members* ; Sudhansu Gupta, Amiya Datta Gupta, Mrs. Renukana Chakravarty, Dhirendramohan Dev, Satindramohan Dev, Beni Madhab Gupta, Hirendra Narain Chowdhuri, Ram Dayal Laha, Abdul Rhaleque, Md. Abdus Salam, Mayeenud Din Ahmed Chowdhury, R. B. Vaghaiwallah.

*Ordinary Members* : Tara Kumar Roy, Bimal K. Ghosh, Nalinakshya Roy, Madhusudhan Dutt, Birendranath Sinha, Nirod Ray, Binode Basu, Deb Sadhan Bose, Smta. Manjusree Syam, Syamsundar Basu, Bibhu Prasanna Sinha, Jnanendra Narain Mukherjee, Kamalesh Roy, Choudhuri, Sisir Kumar Sarkar, Purndndu Chakravarty, Probhat Kumar Bhattacharya, Pundarikaksha Haty, Amiyanath Sadhu, Mohammad Akbar Khan, Subodh Kumar Sen, Nimesh Chandra Ghosh, Geetasree Dipti Banerjee, Sudhir Kumar Basak, Nalin Bihari Sen, Mrs. Shanti Chatterjee, Mrs. Nilima Dutt, Sudhindramohan Dutt, Kali Krishna Sanyal.

...

The First Part of the new volume, No. XII, of *The Visva-Bharati Quarterly* has been published. It opens with the *frontispiece* of Nandalal Bose's painting "In the Balcony", followed by a translation, by Indira Devi Chaudhurani, of Rabindranath's article, "Mind", published originally in the *Panchabhut*. Marjorie Sykes writes of "C. F. Andrews' early life in England"; Sisir Kumar Ghose makes a study of "The Later Poems of Tagore"; while Nirmal Kumar Bose has contributed an interesting article on "Swaraj and the State" from the standpoint of Gandhiji. Marthe Sinha discusses "The Art of Teaching" and S. J. Clerk "Art in Industry", Probas Jivan Chaudhury dwells on "The Physicist as a Philosopher" and Marcella Hardy surveys the scene "From the Heights of Coorg". In addition there are reviews of some of the recent publications.

...

We gratefully acknowledge a donation of Rs. 120/- from our Sadasya, Sunil Kumar Datta, for awarding a monthly scholarship of Rs. 10/- to a deserving student of the Siksha-Bhavana. The scholarship is in memory of the late Juthika

Datta, who was once a student at Santiniketan. The scholarship has been awarded from year to year since 1944.

...

Some ex-students of the Siksha-Bhavana have placed a sum of Rs. 240/- at the disposal of the Santiniketan-Sachiva for the creation of a monthly scholarship of the value of Rs. 20/- a month, earmarked for a deserving student of the Siksha-Bhavana. The scholarship will be renewed from year to year.

...

The Kala-Bhavana Museum received the following gifts during the last few months :

*From Nandalal Bose* : Print of an etching done by Phanibhushan Das ; Print of an etching by H. Durer ; *Soviet Art and Artists* by Jack Chen ; *Art in Painting* by Albert C. Barnes.

*From Rev. Pannasiri* : Tortoise shell cigarette case from Ceylon ; Ceylonese Hand-fan.

*From E. R. Kumarilaswamy* : Two wooden toys of human figures.

*From Dinkur Kanshik* : Tracings from Central Asian Antiquities.

*From Satis C. Guha* : *Rang O Ranjan Vidya* by Kanjilal Amansh.

*From Yusuf Meherally* : *Dismembered Masterpieces* by Thomas Bodkin.

*From Prithvis Neogy* : *Three Essays on Oriental Painting* by Sei-Ichi Taki.

*From Anil Saha* : *Masterpieces of European Arts, Appreciation of Art* by L. E. Schmeckeber.

We convey our best thanks to the donors.

...

## OBITUARY

As we go to press the news has reached us of the death of Pramatha Chaudhuri. The melancholy event took place in his Calcutta residence on the night of Sept. 2. All normal work at Santiniketan was suspended on Sept. 5 as a mark of respect to his memory. In him Bengal has lost one of her most gifted sons. Ours is a more personal grief considering that he chose Santiniketan to spend the closing years of his life. We have no words to express our sympathies for Srijukta Indira Devi. May she bear with courage and fortitude the loss which all of us share.





## বিশ্বভারতী গবেষণা গ্রন্থমালা

### মহাভারতের সমাজ

পণ্ডিত স্মথময় ভট্টাচার্য সম্প্রতীর্থ প্রণীত

গ্রন্থকার রবীন্দ্রনাথের নির্দেশে মূল সংস্কৃত মহাভারত হইতে এই গ্রন্থের বিষয়বস্তু সংকলন করিয়াছিলেন। পাণ্ডুলিপির কোনো কোনো স্থান স্বয়ং রবীন্দ্রনাথ দেখিয়া দিয়াছিলেন। মহাভারতের সামাজিক এবং দার্শনিক সর্ববিধ আলোচনাই এই গ্রন্থে স্থান পাইয়াছে। গ্রন্থে প্রাচীন ভারতের সমাজের একটি সম্পূর্ণ চিত্র দেখিতে পাওয়া যায়। প্রবন্ধাকারে লিখিত গ্রন্থখানি মোট সাতচল্লিশটি প্রবন্ধে ৫২৮ পৃষ্ঠায় সমাপ্ত হইয়াছে। গ্রন্থের বিষয়সূচী নিম্নে প্রদত্ত হইল :

বিবাহ, গর্ভাধানাদি সংস্কার, নারী, চাতুর্বর্ণ্য, চতুরাশ্রম, শিক্ষা, বৃত্তিব্যবস্থা, কৃষি, পশুপালন, গোসেবা, বাণিজ্য, শিল্প, আহার ও আহাৰ্য, পরিচ্ছদ ও প্রসাধন, সদাচার, পারিবারিক ব্যবহার, প্রকৌণ ব্যবহার, অতিথিসেবা, শরণাগতরক্ষণ, ক্ষমা ও শ্রদ্ধা, অহংকার ও কৃতজ্ঞতা, দানপ্রকরণ, ধর্ম, সত্য, দেবতা, উপাসনা, আত্মিক ও কৃত্য, শবদাহ, অশৌচ, শ্রাদ্ধ ও তর্পণ, রাজধর্ম, সাধারণ নীতি, যুদ্ধ, দায়বিভাগ, প্রায়শ্চিত্ত, আয়ুর্বেদ, পশু ও বৃক্ষাদির চিকিৎসা, গান্ধর্ব, ব্যাকরণ, নিরুক্তাদি, জ্যোতিষ, বেদ, পুরাণ, দার্শনিক মতবাদ, আত্মক্ষিকী, সাংখ্য ও যোগ, পূর্বোক্তর মীমাংসা, গীতা, পঞ্চরাত্র, অবৈদিক মত।

পর্ব, অধ্যায় ও সংখ্যাসহ মহাভারতের শ্লোকগুলি আলোচ্য বিষয়ের সমর্থকরূপে পাদটীকায় সন্নিবেশিত হইয়াছে। গ্রন্থকার নীলকণ্ঠের টীকা হইতেও অনেক কিছু সংকলন করিয়াছেন এবং পাদটীকায় তাহাও প্রদর্শিত হইয়াছে।

মূল্য : দশটাকা মাত্র, ডাকমাণ্ডুল স্বতন্ত্র

প্রাপ্তিস্থান

বিশ্বভারতী গ্রন্থবিভাগ

৬৩ দ্বারকানাথ ঠাকুরের গলি, জোড়াসাঁকো, কলিকাতা।

Editor : Kshitish Roy

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Santiniketan, Birbhum.

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# VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR  
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ALL-INDIA RABINDRANATH  
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## COMING SEVENTH POU

A special interest attaches to this year's Seventh Pous. It was on this very day, twentyfive years ago, that the Visva-Bharati was founded. We shall therefore celebrate our Silver Jubilee this year.

During the last quarter of a century we have passed through many vicissitudes of current history. This institution was established at a time when the last embers of the Great War I were dying out. Gurudeva saw, along with other intellectuals like Romain Rolland, the vision of a world civilization rising phoenix-like out of the ashes of frustration. He desired "ultimately to strengthen the conditions of world peace through the establishment of free communication of ideas." His Visva-Bharati was to become "a nest where the whole world would find its shelter".

During the last twenty years of his life he bent all his efforts at a tremendous cost of sacrifice and ceaseless energy, to provide here this meeting ground for the culture of races and nations. He founded at Santiniketan "a Centre of Culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilizations may be pursued along with the Culture of the West, with that simplicity in externals which is necessary for true spiritual realisation, in amity, good fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste, in the name of the One Supreme Being who is Shantam, Shivam, Advaitam."

And yet, in the closing years of his life, Gurudeva had to witness yet another outburst of internecine hatred. "Now that I am about to quit this world," he said in his last birthday message, "my faith has gone bankrupt altogether." It was a terrible indictment on modern civilization and its implication is becoming more and more manifest to us in the events that have taken place during World War II and during its aftermath.

There is much that is deeply distressing in the atmosphere prevailing today, much that goes contrary to the spirit and ideals of Gurudeva and his

Visva-Bharati. Much good work that was in the way of being accomplished had come to nought. And yet, if we really want to draw up a balance-sheet for these twentyfive years, we shall surely find that the achievement of the Visva-Bharati in the different spheres of its activities have not been inconsiderable.

That our success has not been the greater, is due as much to our own failure and limitations as to the perpetual handicap in the way of finance from which we had to suffer all along. In the closing years of his life it was the question of Visva-Bharati's future that weighed heavily with Gurudeva. One recalls in this connection the parting request made by him to Gandhiji six years ago when he described the Visva-Bharati as "the vessel which is carrying the cargo of my life's best treasure" and expressed the hope that "it may claim special care from my countrymen for its preservation."

During the last few years we have had many occasions to realise how deeply Gurudeva's loss has been felt all over the world and how there has been a common desire to perpetuate his memory in the place where he lived and worked and where he raised the Visva-Bharati embodying his highest aims and ideals. We would like to invite all those admirers of Gurudeva who believe in supporting his life work, on this occasion of the forthcoming Silver Jubilee, to take up the cause as their own. The deepest concern of Gurudeva lay in the welfare and growth of the institutions at Santiniketan and Sriniketan. Any help rendered now towards this end, will be one of the best ways of showing our homage to his memory. It is only in this manner that we can fittingly celebrate the historic occasion of the Silver Jubilee.



## A GLIMPSE OF GANDHIJI

M.

In a bamboo-built hut, beside the bank of a river, half leaning against the mud-wall, on a cotton mattress made with the simple stuff and skill of his own country, sat an ascetic-looking man. His big head was like the dome of the blue sky. His eyes were apertures of tense thought, which glinted through the glasses he wore. His face had the aspect of an aureole. He appeared to be an avatar of life, lived at a level of profound purity and endlessly intensive activity. He was evidently, at the time, engaged in unravelling the skein of some serious situation in the affairs of men. All around him were spacious stretches of sands and of silence, both of which had become golden in the rays of the setting sun.

"A snake ! A snake !" someone outside cried out just then in accents of excitement, and in a moment he stood in front of the holy one.

Scanning the rhythmic movement of the rope-like reptile, dangling from the trembling hands of the visitor, the holy one asked, in a voice keyed up in the compassion and calm of the Buddha, "Is it poisonous ?"

"May be", answered the visitor, "but I am not quite sure."

"Then", said the holy one, "let it go. The world is vast enough to give it a little corner to live and love and laugh in the sunlight."

The eyes of the snake scintillated like two stars as, on being set at liberty, it jumped out of the clutches of its jailer. But before it entered the boundless Beyond it licked lovingly the lotus-feet of the holy one. For, had not his compassion, flowering forth from his chaste love for all life, again conferred on it the grace and gift of freedom ?

Verily, Non-violence is sterilization of the stinging severity of Nemesis with the instrument of affection for the Creator and His creatures—socialization and spiritualization of all life. The spirit of Non-violence is, indeed, Shiva incarnate.

## IN MEMORIAM : PRAMATHA CHAUDHURI

Born August 7, 1868 : Died September 2, 1946

A meeting was held at Sinha Sadan on September 5 to condole the passing away of Pramatha Chaudhuri. Sj. Kanti Ghose opened the proceedings with a feeling address, in the course of which he observed :

"Although others before Pramatha Babu had experimented with the media of spoken language as a vehicle of literary expression, Pramatha Babu's special contribution, as Pandit Kshitimohan Sen pointed out at the memorial service in the mandir last Wednesday, lay in the fact that he removed the barrier that existed between colloquial speech and higher thoughts. In this work he received full support and encouragement from Gurudeva. Not only in the sphere of language but also in the more creative field of literature, he made outstanding contributions which won recognition at all hands.

"Pramatha Babu was preeminently a clubbable man within his own select circle. In his youth he drew his literary inspiration from Rabindranath and his associates. In more advanced years he had his own circle of friends and disciples in his Bright Street residence where every Saturday they would foregather and discuss literature with the Master. He will be remembered as much for his literary creations as for giving that much-needed impetus and inspiration to literary aspirants. Not a few of our eminent *litterateurs* of today look back with gratitude to the days of *Sabuj Patra* when the foundation of their literary career was laid for the first time.

"Pramatha Babu was the life and soul of this literary *majlis*. He was a brilliant conversationalist, his words and observations scientillated with wit and originality. A finished technician, his words were perfectly matched with the wealth of import they had to carry. It was a source of aesthetic delight to listen to him. His powers continued undimmed up to the very end of his days".

Dr. Prabodhchandra Bagchi, who was the next speaker, referred to Pramatha Chaudhuri's contribution to Bengali literature. "His principal contribution" Dr. Bagchi said, "is to Bengali style. Pramatha Babu rejected the obsolete verbal forms current in our literary language and introduced in their stead the living forms. Thus he evolved a style which became a living one in his hands—a style which became a pattern for the prose literature of our times.

"Pramatha Chaudhuri's writings under the pseudonym of Birbal have won a distinctive place for them in our literature on account of their rare wit and high level of humour. This humour often verged on sharp satire, which, however, never degenerated into bitterness or buffonery.

"He wrote sonnets but not with the ambition of becoming a poet. He experimented with the sonnet form to hold out a pattern. In the same way

the short stories that he wrote served as excellent models for our literary aspirants.

“He always took a lively interest in oriental studies and research. His library was rich in standard works on Oriental and Indological subjects as may be seen from the part of his collection made over to the Visva-Bharati Library. Although he never specialised in any department of oriental studies he was well-acquainted with the various problems of Sanskritic studies. His awareness was that of a truly cultured and accomplished mind keenly interested in all branches of knowledge. It is this versatility of mind which made him so interesting a conversationalist.

“Pramatha Babu was well-versed in French literature and was deeply inspired by the masters of the French prose style. Some of the best features of this style were assimilated by him and went to enrich his prose writings. His unique position in the history of Bengali literature is assured and his death creates a void which it will be impossible to fill.”

The next speaker, S<sup>r</sup>. Prabodhchandra Sen, observed :

“Pramatha Chaudhuri, more than any one else, introduced into Bengali language the elements of pure wit and humour. He did more ; he provided for his writings a framework of intellect enlivened by a fine aesthetic feeling and sensibility. He rid Bengali literature from the flabbiness of sentimentality and over-ornateness and endowed it with the beauty of sinews and strength of bone. Modern Bengali prose with its flexibility, its aptitude to adapt itself to all kinds of thoughts and ideas, owe a great deal to Pramatha Babu.”

In his presidential address Pandit Kshitimohan Sen mentioned that the element of pure humour which Pramatha Chaudhuri had introduced in Bengali literature, would make him immortal. “He had besides”, the Chairman said, “the rare gift of satire. Sharp and sure like the poniard his thrusts would reach home every time. Where people of a coarser mettle would use the bludgeon, Pramatha Babu would score his point with a few well-chosen words. Much of this facility of language was achieved in his case by the adoption of the spoken language”.

The meeting terminated after a condolence resolution was moved from the chair and adopted, all standing in reverent silence as a mark of respect to the memory of the departed soul.

## NEWS AND NOTES

Birthday anniversary of Mahatma Gandhi was duly observed by us here on September 22 on the eve of our autumn holidays.

After prayers Pandit Hazariprasad Dwivedi recited Gandhiji's favourite slokas from the *Bhagvad Gita*. S. K. George read out extracts from a recent issue of *Harijan* where Gandhiji has explained his creed of non-violence. This was followed by the reading of Bengali, Hindi and English versions of a poem by Gurudeva on Gandhiji.

Dr. Prabodhchandra Bagchi who presided over the meeting addressed the gathering as follows :

"Gandhiji wishes to live up to the ripe old age of 125 years. He is not the only one to have expressed this wish. During the last so many years, at every critical turn in our national struggle, India as a whole has prayed for his long life. That struggle is at last nearing its end. Before us lies a new age of freedom and prosperity. It is Mahatmaji's untiring efforts and his moral leadership that has helped us to navigate the ship of state to the desired haven. But the goal is yet to be reached. We wish as much for India's sake as for our own lagging spirits, to see him live for many more years until the goal is really reached. May he live long to see India free from every bondage that stands on the way of her rising to her noble stature in keeping with greatness of her tradition."

We in Santiniketan have a very special reason to wish him long life. Gurudeva entrusted him with the task of guiding the destiny of this institution so as "to ensure its permanence". The visit that he paid us last year, was for us a source of hope and inspiration. He urged upon us to go on doing our duty to the best of our abilities, and assured us that the cause for which the Visva-Bharati stands, was as near to his heart as it was to ours. May he live long enough to help us in realising Gurudeva's vision of an International University. Never was the greater need for love and fellowship than in this war-ravaged world torn with fratricidal hatred. True and lasting peace can only come out of a fellowship of heart. It was to this end that Gurudeva wanted us to bend our efforts and it is this very end that underlines Gandhiji's doctrine of *ahimsa*.

There are indications that one of principal objects of the All-India Rabindranath Memorial Committee is to be achieved shortly. According to a notification in the Calcutta Gazette dated October 3, 1946, it is proposed to acquire three pieces of land with buildings thereon in Ward No. VI ( Jorasanko area ) of Calcutta Corporation. The expenses are to be borne partly by the Rabindranath Memorial Committee and partly by the public. The total area proposed to be

acquired measures 1.544 acres, more or less, and includes (1) premises No. 5 Dwarkanath Tagore Lane, (2) premises No. 6/4 Dwarkanath Tagore Lane and (3) premises No. 63 Chitpore Road.

The purposes for acquisition are stated to be establishment of a national museum, art gallery, theatre, research and planning laboratories for nation-building activities, a hall of international culture and a centre for relief work.

The premises are well-known landmarks of the ancestral house of the Tagores and it is but fitting that the memorial should take such a form and be located on such a site. We offer our best congratulations to the Memorial Committee on the success of their mission.

In response to the appeal issued by Sri Sarat C. Bose, Chairman, Bengal Central Relief Committee, Rathindranath Tagore, Karma-Sachiva has organised raising of donations from Santiniketan and Sriniketan for the relief of the riot-stricken people of Noakhali. This being vacation time, we were not able to raise as decent an amount as we wanted to. The first instalment of the collections has already been sent. The major portion of this amount ( Rs. 750/- ) consists of the contributions made by the Seva-vibhaga of the Asrama-Samiti and the sum of Rs. 400/- collected by the Ananda Bazar Committee. We shall continue the work of collection after the Institution re-opens.

Rathindranath Tagore, General Secretary, Visva-Bharati has issued the following statement :

“The way the name ‘Visva-Bharati’ and the names of some of its departments like ‘Santiniketan’, ‘Sriniketan’, ‘Silpa-Bhavana’, ‘Kala-Bhavana’ etc., are being exploited to promote commercial interests by individuals, firms and companies, is, to say the least, painful and sickening. Many of our esteemed friends and well-wishers of the Visva-Bharati have repeatedly expressed to us their resentment at such misuse of the names. Town projects, Insurance companies, Banks, trading concerns, and even lotteries, raffles, boarding houses, eating houses and restaurants are daily making their appearance under one or other of the names connected with the institution founded by Gurudeva. We have been waiting so long in the hope that public opinion, out of reverence for Rabindranath Tagore, Founder-President of the Visva-Bharati, will gradually assert itself and make it impossible for interested people to make such indiscriminate and unscrupulous use of the names. Connected as these names are with the memory of the Poet, their misuse is nothing short of sacrilegious. Apart from other considerations, this malpractice is bound to mislead the unwary. We appeal to the public to exert pressure to stop forthwith this



misuse of the names and also request our many friends and sympathisers all over the country to interest themselves in the matter.

"The Visva-Bharati has two emporiums in Calcutta through which our publications, and artistic goods turned out by our Cottage Industries sections, are made available to the public. The Visva-Bharati has no connections whatsoever with the trading and commercial concerns which have been so started bearing the above names for gain by persons in disregard of the feelings of most of our countrymen."

Rathindranath Tagore, Karma-Sachiva, Visva-Bharati has been elected a member of the Organizing Committee of the Inter-Asian Relations Conference to be held under the auspices of the Indian Council of World Affairs. The main object of the Conference, which is proposed to be held early next year, will be "to exchange ideas regarding the common problems which all Asian countries must face in the post-war era." The agenda includes "cultural problems with special reference to education, art and architecture, scientific research and literature". We expect that it is in this sphere that the Visva-Bharati will be able to give a lead by dint of its knowledge and experience gathered during the last twentyfive years.

Pandit Jawaharlal Nehru will be the Chairman of the Conference.

At the invitation of the Government of India, Rathindranath Tagore, Karma-Sachiva, served as a member of the Selection Committee constituted for the purpose of selecting a representative collection of Modern Indian paintings to be sent to Paris for inclusion in an International Exhibition organised under the auspices of U. N. O. S. Tagore made a trip in this connection to New Delhi. Amongst other topics he discussed with the officials concerned the details of the Teachers' Training Scheme to be worked out by the Visva-Bharati with the help of a Central Government grant.

During his stay in New Delhi Rathindranath Tagore made many important contacts. He paid his respects to Mahatma Gandhi, met Pandit Jawaharlal Nehru and Mrs. Sarojini Naidu, Pradhanas of the Visva-Bharati, and several prominent officials. Financial stabilization of the Visva-Bharati formed the main topic of discussion at these interviews. The response received is encouraging and the Karma-Sachiva has returned with hope of substantial help forthcoming in the near future.

The Government of India have accepted our proposal for implementation of a scheme ( reported in the last issue of the *Visva-Bharati News* ) for training

of teachers under the management of the Visva-Bharati. The total capital cost for establishing the three training institutions will be Rs. 4,95,000 and the running of them involve a recurring expenditure of Rs. 75,000 during a full financial year. In order to enable us to start our scheme early in 1947. Dr. D. M. Sen, O. B. E., M. A., Ph. D., Secretary to the Government of India in the Department of Education has already conveyed to us the sanction of a non-recurring grant of Rs. 3,00,000 and a grant of Rs. 25,000 during the current financial year, towards recurring expenditure.

We are taking early steps to give effect to the Scheme.

The following donations have been received since September, 1946 :

Rs. 26,566/- from All-India Rabindranath Memorial Committee for the extension of Sree-Bhavana and Siksha-Bhavana Hostel.

Rs. 840/- from Sj. Hemendranath Ganguly, the amount being the second instalment of his contribution towards the salary of Sj. Sisir Kumar Ghose, Research Fellow attached to Siksha-Bhavana.

Rs. 25/- to Andrews Memorial Fund from Sj. Bibhuti Bhusan Sinha.

The two special grants, one from the Ministry of Education, National Government of China for Sino-Indian Studies in the Cheena-Bhavana and the other from Rai Bahadur Bissessaralal Halwasiya Trust for Hindi Studies in the Hindi Bhavana, are due to be terminated very soon. In view of the excellent work done by both the research departments during the last two years, we have applied to the authorities concerned for extension of the grants. It is earnestly hoped that the necessary financial help will be forthcoming for continuing the good work done so far.

During the period, August to September, 1946, the Rabindra-Bhavana received the following gifts :

<i>Name of the donor</i>	<i>Nature of the Gift</i>
Mrs. Amala Roy Chaudhuri	Copies of thirteen letters in Bengali written by Gurudeva to her, and a copy of a poem written in her autograph book.
Dr. A. C. Ukil	One letter in Bengali written by Gurudeva.

Dhirendrakrishna Dev Burman

Copies of ten letters in Bengali written by Gurudeva to S. J. Dev Burman.

Prithwish Neogy

Seven volumes of *Kavita*, and four volumes of *Parichay*.

Sukumar Haldar

Three letters written by Gurudeva to S. J. Haldar.

Indira Devi Chaudhurani

A metal flower-vase used by Maharshi ; and nineteen letters written to Pramatha Chaudhuri by Dwijendranath Tagore, Sarat Chandra Chatterjee, D. L. Roy, Priyanath Sen, Devendranath Sen, Ramaprosad Chanda, Jnanchandra Banerjee, and Surendranath Banerjee.

Satyendranath Ghosal

Copy of an autograph poem in Bengali written by Gurudeva.

A Science Society has been formed by the students of Santiniketan with Rathindranath Tagore as patron and Adhyapaka Dhanapati Bagh as President.

The chief object of the Bijnan Sammelani will be to propagate the study and discussion of scientific subjects by the staff and students of the Visva-Bharati, through the medium of Bengali, as far as practicable. The inaugural meeting was held on September 17 at Uttrayana with Rathindranath Tagore in the Chair who read a paper on "Advances made by Modern Physics". The response is encouraging and we wish every success to the Sammelani in its laudable enterprise.

The Sammelani held a condolence meeting on September 23 to mourn the death of Sir James Jeans. The meeting adopted the following resolution : "This meeting of the teachers and students of the Visva-Bharati places on record its deep sense of sorrow at the death of Sir James Jeans, one of the greatest figures in the world of modern science."

Nandalal Bose and party who had been to Baroda in connection with the painting of frescoes on the walls of the Kirti Mandir, erected to the memory of the late Maharaja Gaekwad, returned to the ashrama on November 1.

Dr. P. C. Bagchi, Director of Research Studies, Cheena-Bhavana, has been appointed a member of the Committee appointed by the Government of India to consider a scheme of a National Cultural Institute of India.

Satish Chandra Guha, Curator, Kala-Bhavana, read a paper on "Nationalization of Names as a step towards communal concord" on September 22.

Acharya J. B. Kripalani, President-Elect Indian National Congress, paid a private visit to Santiniketan on his way to Calcutta in September.

Rev. S. Estborn, Principal, Madras Lutheran Theological College came to Santiniketan on a short visit during the holidays. Rev. Estborn is deeply interested in Gurudeva's religious and philosophical writings.

The second part of Vol. XII of the Visva-Bharati Quarterly is now ready. Among its contents, besides appreciations of H. G. Wells, J. M. Keynes and Toru Dutt by Hirendranath Dutta and Kapila Chatterji, Khagendranath Bhattacharya and Pramila Chaudhuri respectively, there are these important articles : "Castes of Indian Mystics" by Dr. P. C. Bagchi, "Geography of Ancient Bengal" by Probodhchandra Sen, "Jamia Millia Islamia" by Prof. M. Mujeeb, "C. F. A.—Christ's Faithful Apostle" by Miss Marjorie Sykes, "Evolution of Rabindranath's Art" by Benode Mukhopadhyay, "A Symposium on Art" by Abanindranath Tagore, Nandalal Bose, Pandit Hazari Prasad Dwivedi and Kanti Ghose, and "Plot and Theme" by Buddhadeva Bose. "Indivisibility", a chapter from Gurudeva's *Panchabhut* ("Diary of the Five Elements"), and "The Santhal Lad", one of his poems, have been translated by Srimati Indira Devi Chaudhurani and Kshitis Roy respectively. The frontispiece is a reproduction of Nandalal Bose's "Santhal Boy." The reviews of several important books are, as usual, there.

The combined eleven of the staff and ex-students, who topped the Visva-Bharati Football League table, won the Sarvesh Cup this year. The trophy was given away by Pandit Haricharan Bandopadhyaya who made a feeling reference to the manifold contributions made to the ashrama life by the Majumdar family. Sarvesh, in whose memory the Cup is named, was a younger brother

of the late Santosh Chandra Majumdar, and was better known to his contemporaries as 'Sabi'.

We played two friendly football matches with the Burdwan Medical School and a Jadavpur Eleven. Both the games ended in draw.

The annual Silpotsava was performed in the Silpa-Bhavana on September 17 with great success. There was a whole-day programme starting with the ceremony proper which took place within the Silpa-Bhavana premises.

A highly interesting exhibition was arranged on this occasion by the Department consisting of crafts-work done by local artisans and some of the works turned out by the students of the Teachers' Training Camp as part of the training received by them. The exhibits were of a high order and were worthy examples of the principle of 'functional beauty' which characterises our Silpa-Bhavana products.

Various entertainments were arranged to mark the occasion.

Gurudeva's *Sodhbodh* was staged by the staff and students of the Sangita-Bhavana on September 20. The performance was well-appreciated.

A breezy comic story by Premchand, *Sataranj ki Khilari* adapted to the dramatic form, was presented on the boards of Sinha-Sadan on September 21 under the auspices of the Hindi Samaj.

The scene of the drama was laid in Lucknow at the time of Nawab Wajid Ali Shah. Under a sense of false security, the Oudh people, particularly their ruling classes, had grown soft, decadent and frivolous. The Nawab felt the decline on all sides but was unable to stem it. The people surrounded him with all sorts of lying assurances. Throughout the play, the *Feringhi's* name was heard as an ominous foreboding. But Lucknow would be Lucknow all the same.

It was a lavish entertainment enlivened by two *Kathak* dances—one in the pure Lucknow style and the second in the Jaipuri style—characterised by graceful movements and an intricate system of footwork. The background of rounded cupolas and tall minarets lent proper atmosphere to the play. We hope to have more such Hindi performances in future.

Our stay in the Asrama during the holidays was enlivened by a Vijaya Sammelan held on October 6 and a Purnima Sammelani on October 10. Interesting programmes of songs and dances were gone through on both the occasions.

There was a recital of Ramayana songs by a well-known exponent from Bankura on October 12. Repeat performances were arranged by the local Mahila Samiti for several days following.

We had an exhilarating *Jatra* performance by students and staff members in front of the library verandah on October 27. The *pala* was adapted by our Acharyadeva, Abanindranath Tagore, from S. Rajsekhar Basu's story *Lambakarna*. The performance was directed and produced by Amitendranath Tagore who ably interpreted the element of humour underlying his grandfather's writing.

In keeping with the tradition of our institution the annual Varsha-Mangal or Rain-Festival was held this year also with usual enthusiasm. The function, consisting of an attractive programme of dance and music, took place in the evening of September 9, in the open lawn of *Gourprangan*. A unique solemnity was added to this year's ceremony by the opening *Parjanya Prashasti*, or a hymn of the *Rigveda* in praise of thunder and cloud. It would be of special interest to note that the hymn was set into tune by Dinendranath in 1908, on the occasion of the first Varsha-Utsava of our Asrama and later revised by Gurudeva. We are thankful to Pandit Kshitimohan Sen for the recovery of the tune, thought to have been lost so long.—N. C.

We held our annual Charity Fair, the Ananda Bazar, on September 20. This fair has come to be a distinctive feature of our asrama life. Every year on the eve of our autumn holidays we organise this miniature fair confined mainly to the staff and students of the Visva-Bharati. Its primary object is to provide

that element of joy which we all feel at the close of a strenuous session immediately before holidays begin. Its secondary object is to raise money for charity purposes. Students, both junior and senior, open stalls mostly of edibles prepared by themselves, organise sale of their own handiworks and also hold some kind of show and contribute the profit to the Ananda Bazar authorities who allocate the money for some deserving charities. The proceeds of this year amounting to Rs. 400/- will be utilised for giving relief to the victims of Noakhali outrage.

The Ananda Bazar held this year was a grand success. The day was heralded with the melodious notes of the 'sanai'. Gour Prangan, where the Fair was organised, was full of life and activity from early morning till late in the evening. There was a variety of stalls, big and small, all tastefully decorated. There were lovely little hawkers colourfully dressed, selling their ware of delicacies prepared for the occasion. Everybody was busy, every stall-holder serious about making his or her enterprise a complete success. While business was in full swing in the 'bazar' the 'sanai' was there in the background to remind us that it was a festive occasion. The Fair was kept open from 3 to 8 p. m. Our total collection from the Anandabazar this year amounted to Rs. 412-14-9.—U. D.

Sm. Jnanadanandini Devi's playlet *Sat Bhai Champa*, based on the well-known fairy-tale of the same name, was staged once more at the Sinha Sadan in the evening of October 22, in the presence of a large gathering. One would like to mention the spirited acting of our "star" performer Suhotra Ghosh (*alias* Antu) as Acharya, and of Juthika Mitra and Gargi Sen as Suo Rani and Shasti Devi, among the older actors; also the quartette of *malis*. Our thanks are due to Sm. Malina Devi for providing us with entertainment, despite several difficulties.—I. D.

It is with deep regret that we have to announce the death of Trigunananda Roy, which sad event occurred on October 31. The only son of the late Rai Saheb Jagadananda Roy of Santiniketan, Trigunananda gave early promise of literary powers. On passing the B. Sc. examination he attended the Calcutta Medical

College for about three years and had every prospect of a successful medical career before him when unfortunately, he was caught up in a certain malady which interrupted his future progress. Our heartfelt condolence to the bereaved family.—*P. R. G.*

We regret that in our September issue the names of the following Life Members of the Visva-Bharati were mis-spelt :

*Read Harendra Narayan Chaudhury for Hirendra Narain Chowdhury ;*

*Read Abdul Khaleque Khan for Abdul Rhaleque Khan.*

Our annual autumn holidays commenced from September 26. The Institution re-opened on October 31.

In view of the Puja holidays falling early in October, we were unable to bring out the October issue of the *Visva-Bharati News* in time. The present issue is to be regarded as a combined October-November number.

At a meeting of the Samsad held on September 15 the following resolution of condolence was moved from the Chair and was adopted unanimously :

“Resolved that the Sadasyas of the Governing Body of the Visva-Bharati put on record their deep sense of sorrow at the passing away of Pramatha Chaudhuri and convey their heartfelt sympathy to Indira Devi Chaudhurani in her sad bereavement. A life-long literary companion of the Pratisthata-Acharya, Pramatha Chaudhuri had made outstanding contributions to Bengali literature. He was also a Life-Member and one of the first Representative Trustees of the Visva-Bharati and took an active and abiding interest in the affairs of the Institution all through his life. His death therefore is an irreparable loss both to the world of literature and to the Visva-Bharati.”



## VISVA-BHARATI RESEARCH PUBLICATIONS

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VISVA-BHARATI

6/3, DWARKANATH TAGORE LANE

CALCUTTA



Editor : Kshitisa Roy

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Santiniketan, Birbhum.

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# VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR  
ALL-INDIA  
RABINDRANATH MEMORIAL FUND  
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ALL-INDIA RABINDRANATH  
MEMORIAL COMMITTEE  
1, BURMAN STREET, CALCUTTA.

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Volume XV, No. 6

DECEMBER, 1946

ANNAS FOUR

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## THIS TIME OF CRISIS

Rathindranath Tagore, General Secretary, Visva-Bharati, Santiniketan has issued the following statement :

In view of the present regrettable communal disturbances in certain parts of the country and the consequent increasing discord between the two principal communities, the Hindus and the Moslems, we desire to draw the attention of the public to what Gurudeva said on a similar occasion, in 1931.

He observed : "The ebullition of atrocities visiting town after town in Bengal in quick succession has caused us not merely sorrow but intolerable shame. It is no doubt a matter of deep regret that it has undermined our confidence in the British Government, whose moral prestige, through easy repetition of such occurrences, has received a fatal stab in the back. But that any section of our own people could have the heart to poison our racial memory and permanently pollute the history of our nation, makes us dumb with the sense of an abject humiliation. When I say that we must, through our combined efforts, try to find some effective means for our protection, I mean protection of all our communities by an active organization of moral fellowship. For it is a blind fury of collective suicide, such orgies of outrages, involving in a common devastation all classes of our countrymen, aggressors and their victims, wrecking the foundation of peace and civilised life.

It can never be in the nature of things for a people belonging to a far distant island to fix their hold upon India for all time to come ; but we Hindus and Mohammedans, the children of the same soil, will ever remain side by side to build up a commonwealth, to share our triumphs and also our shame, whoever may be responsible for it. We cannot afford, in this heart-breaking time of crisis, to indulge in mutual recrimination ; but let us appeal to all God-fearing Mohammedans, for the sake of their own great religion and culture and for the sake of our bleeding humanity, to join hands with us in checking the evil which may grow for ourselves into a permanent source of futility bringing upon our unfortunate country the disgust and derision of the whole world."

## NEWS AND NOTES

The anniversary celebrations of the Visva-Bharati will be held on the 7th Pous, 1353 B. S. ( December 23 ). Owing to the unsettled condition in the country it has been decided not to hold the annual mela and the usual round of entertainments this year. The anniversary will thus lack some of the familiar features which we have come to associate with it. In a way this is as it should be. The central purpose of the Seventh Pous is to contemplate the truth underlying the words—"All that is, is pervaded by God. Enjoy therefore with renunciation. Do not covet that which belongs to others." The anniversary commemorates the turning point in the life of Maharshideva—the spiritual Founder of this Institution. It was for him 'a day of days'. We should therefore observe it with due solemnity and keep it holy. It is quite as well that there will be very little distraction to deflect us from the main objective of the Seventh Pous.

In view of the uncertain conditions brought about in this province we have been constrained to postpone the holding of our Silver Jubilee celebrations. Such functions, we feel should be held in happier circumstances and not in the present unclean atmosphere of fear and hatred. We expect to arrange the celebrations towards the early part of 1947 if the situation sufficiently improves by that time. In the meanwhile we hope and pray that the efforts being made by Mahatma Gandhi and other leaders to bring about a reconciliation between the two communities will bear fruit and that they will once again stand shoulder to shoulder to shape the common destiny of their great Motherland.

The Varshika Parishat ( Annual General Meeting ) of the Visva-Bharati will take place on Tuesday, the 24th December at 9 a. m. ( I. S. T. ) at Santiniketan. The Central Assembly of the Sino-Indian Cultural Society ( India Centre ) will meet in the Cheena-Bhavana the same afternoon.

The Annual General Meeting of the Santiniketan Asramika Sangha will be held at Amrakunja, Santiniketan on December 23 at 2 : 30 p. m.

The news of Pandit Madanmohan Malaviya's death plunged the asrama in the deepest gloom of sorrow.

A divine service was held in the mandir on November 14 to offer prayers for the peace of the departed soul. Pandit Kshitimohan Sen conducting the prayers, touched upon the greatness of Malaviyaji's contributions to the cause of education and national upliftment. He described the spiritual affinity that existed between Gurudeva and Malaviyaji and spoke of the friendly interest

taken by the latter, upto the very end of his days, in the well-being of the Visva-Bharati.

A commemoration meeting was held later in the afternoon when homage of respect was paid to the memory of the great departed and speeches were made by several members of the staff on the manysided genius of Pandit Madanmohan Malaviya.

The Visva-Bharati Karma-Samiti, at its meeting held on November 17, adopted the following resolution of condolence :

"This meeting of the Executive Committee of the Visva-Bharati places on record its deep sense of sorrow at the passing away of Pandit Madanmohan Malaviya—a veteran leader of the nation and founder of a sister institution. Pandit Malaviya and the Pratisthata-Acharya of the Visva-Bharati were bound to each other by many ties of personal affection and mutual esteem. Malaviyaji was moreover a sincere well-wisher and friend of this Institution. His death therefore is as much a loss to the Visva-Bharati as to the nation at large. This meeting conveys its heartfelt sympathies to the bereaved members of the family."

A second instalment of collections made here for Noakhali Relief has recently been sent to the Bengal Central Relief Committee. This brings the total amount of contribution sent from Santiniketan to Rs. 1,587-12-0 up-to-date. Out of this Rs. 429/- were contributed by the local Mahila Samiti.

Adhyapaka Benode Behari Mukherjee of the Kala-Bhavana ( assisted by a few students of the department ) is at present engaged in executing a series of fresco panels on the walls of the Central Hall of the Hindi-Bhavana. The frescoes will illustrate the life and activities of well-known medieval saints of India.

An exhibition of the works of the famous Chinese Artist M. Ju Peon was held in the Havell Hall in mid-November.

Sunanda Roy ( ex : Siksha-Bhavana ) who passed the I. Sc. examination this year as a student of the Siksha-Bhavana has been awarded a scholarship of Rs. 15/-, on the basis of her result in the examination. We offer her our hearty congratulations.

Under the auspices of the Bijnana Sammelani Charuchandra Bhattacharya read a highly interesting paper on Gravitation at a meeting held in the Cheena-Bhavana on November 22.

Dr. Balakrishna Keskar, formerly Joint General Secretary, Indian National Congress, arrived here on November 5 on a personal visit. He paid his first visit to the ashrama about twenty years ago.

On the evening of November 6 Dr. Keskar met the senior students of the Visva-Bharati at an informal meeting held in the College Hostel and addressed them on some of the burning problems of the day with special reference to Bengal situation.

He left for Calcutta on November 7.

Three of the members of the Chinese delegation to the United Nations Educational, Scientific and Cultural Organisation Conference, who passed through India on their way to Paris came to Santiniketan on November 7 on a short visit. The three members were Dr. Lu Shu Hua, President, Peking Research Institute, Dr. Chu Ki Cheng, President, Chekiang University and Dr. Chueh Shih Ying, Principal of the Rural Reconstruction Institute. Dr. Chueh, it may be mentioned was attached to the Visva-Bharati party and acted as one of the interpreters during Gurudeva's visit to China in 1924.

Dr. Chu Chia Hua, Minister of Education and leader of the delegation, who had also intended to visit Santiniketan, could not do so owing to personal reasons.

The three visitors went round visiting the different departments of the Visva-Bharati at Santiniketan and Sriniketan and evinced keen interest in their activities.

The following donations were received upto the 30th November, 1946.

Rs. 15,000/- collected by S. Anil Kumar Chanda for extension of Siksha-Bhavana Hostels.

Rs. 20,000/- from H. E. Marshal Chiang Kai Shek for Chinabhavana Extension.

Rs. 500/- from Srimat Raja Bahadur, Phaltan State, Phaltan.

The following persons were elected members of the Visva-Bharati.

*Life Members* : Nagarchand Goenka, Balai Chandra Guin.

*Ordinary Members* : Mani Lal Kundu, Gobinda Chandra Paul, Ajoy Kumar Dey, Nani Dutta, Rene De Bereval, Hallam Tennyson, Robert Savery, Abhayapade Banerjee, Chidananda Das Gupta, Pradyot Kumar Guin, Devchand Pragjee, Devakinandan Mitra, K. S. Islam, Kiron Sinha.

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Editor : Kshitij Roy

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# VISVA-BHARATI NEWS

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Volume XV, No. 7

JANUARY, 1947

ANNAS FOUR

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## VARSHIKA PARISHAT : 1946.

The twentyfifth annual general meeting of the members of the Visva-Bharati was held in the Amrakunja on December 24. The proceedings commenced with a Vedic song after which the Karma-Sachiva read the following message from our Acharyadeva :

"I am very sorry my ill-health prevents me from being able to attend the Vashika Parishat. On behalf of the Sadasyas I would request Mrs. Sarojini Naidu, Upacharya, to officiate in my place and guide the deliberations of this Annual General Meeting. Her inspiration and guidance will be invaluable, especially at this time of our national crisis. May she by her own example and efforts help to build up the Visva-Bharati as a "light-house put upon a rock immune from raging winds and water." I am quoting her deliberately because I feel deeply that we need at this hour her inspiring message.

I convey my best wishes for the success of the function and for the future of the Visva-Bharati."

On Srimati Sarojini Devi taking the Chair, members present solemnly affirmed the ideals of the Visva-Bharati.

Thereafter the Sadasyas assembled observed silence in homage to the departed friends of the Visva-Bharati and adopted resolutions of condolence recording their heartfelt sense of sorrow at the passing away of Pandit Madan-mohan Malaviya, Pramatha Chaudhuri, Count Hermann Keyserling and Dr. Edward Thompson.

Then came the Samavartana ( Convocation ) ceremony. The following students were declared eligible for the award of the Visva-Bharati Antya Diploma :

*Kala-Bhavana* : Sulekha Guha, Induprobha Roy, L. Pankajam, Bhutnath Paul, Dwijendrakumar Sengupta, Suriti Sarkar, Amiya Ghose, Abanikumar Sinha, Amala Basu, Arunmoy Dasgupta, Ajoykumar Chakravarty, Kalyani Barooah, Praneshchandra Bhowmic, Bankubihari Das Roy, Dinu R. Kaushik, Nara Venkata Ratnam.

*Sangita-Bhavana* : Kalyani Gupta, Arati Mukherjee, Suradas Kaloo Mia, Birendra Kumar Palit, Harbhajan Kaur, Geeta Hazra, Kamala Sen, Prafulla-kumar Das, Visvabani Sinha, Rati Petit.

*Loka-Siksha Samsad* : Haribol Chattopadhyaya, Rabindranath Maity, Panchugopal Debnath, Sudhir Sengupta, Sitalprasad Chattopadhyaya, Asokkumar Chakravarty.

*Siksha-Bhavana* : Khimji Karani.

The Chairman announced the receipt of a donation of Rs. 5,00,000 lakhs from the All-India Rabindranath Memorial Committee and mentioned that H. E. H. the Nizam's Government have been pleased to sanction a token grant of Rs. 15,000/- to Visva-Bharati on the occasion of its twentyfifth anniversary.

Karma-Sachiva then read messages received from the following wishing success to the anniversary function : Sir Sarvapalli Radhakrishnan ; Dewan Bahadur Sir C. P. Ramaswami Aiyer ; Vice-Chancellors, Andhra University, University of Dacca, University of Ceylon, Nagpur University ; Secretary, Prem Maha Vidyalaya ; Consul-Generals for China and France ; Sir Shafaat Ahmad Khan ; Srimati Saraladevi Sarabhai and others. Amongst messages read was a beautiful poem composed specially for the occasion by H. E. Dr. Tai Chi-Tao. This poem was read by the Chairman herself. Thereafter the Karma-Sachiva presented the report of the working of the Visva-Bharati for the year 1946 ( to be published separately and incorporated in the Annual Report ).

The Upacharya then addressed the Parishat as follows :—

“Friends of my generation and comrades of the young generation, two years ago I stood here to give a message for tomorrow. After two years of overwhelming catastrophe and incalculable disaster which no language can adequately describe, I stand before you again filled with sorrow but without any iota of bitterness. I stand before you literally rent in twain because my heart belongs equally to Hindus and Muslims. It can never be complete till the young generation restore it to its pristine unity and integrity by the magic rod of youth.

But I still stand to deliver a message of universal love and co-operation. I was brought up not in Bengal but in a Muslim city. The earliest lullabies that I heard were the Azans from Muslim mosques, the earliest cultural language with which I became acquainted was that of the Muslims. Every fibre of me, my life itself is entwined with Islamic faith and culture. But my parentage, ancestry and blood are of Bengal. My father and mother were representatives of the culture of Bengal. They taught me unity, they taught me not to discriminate between community and race. Therefore their teachings have sustained me through this terrible sorrow and national bereavement. And they have given me faith in our culture and and in the unity of India's peoples.

In the report of the Karma-Sahiva, which we have just heard, the present situation has been ably described. When terror goes by day and horror goes by night the gaiety of the annual mela had to be abandoned. The little stores, the poetic gathering of the primitive tribes, the merry-making of the village folk—all had to be forsaken because of the uncertainty. On account of the bitterness abroad we cannot be spontaneous at home.

The penance for the crimes of the two communities run mad—equally to be condemned and equally to be pardoned—is to be made by Mahatma Gandhi, the great leader of men and father of the oppressed. When I think of him as I move in social spheres or alone, I think, “Who is it that is working for the salvation of India? Those who work for framing the constitution in the seats of the mighty or this little toothless ‘naked fakir’, old, bent and heart-broken, this little saint who like Christ can willingly take upon himself the sins of the world so that the integrity of mankind can be restored?” He who loses his life will find it. I know that Bengal must be redeemed from its error and passion because of the compassion of the one little man who as the embodiment of Buddha is walking along the lonely muddy path trying to restore the honour of degraded womanhood, to instil courage among the panic-stricken people.

He is teaching lessons to the future generation. You young scholars, covered with orange shawls of the Sannyasi, you should remember this lesson that he who renounces all things for himself, he whose faith is never broken, is the redeemer of mankind.

Twentyfive years ago, Gurudeva with his dream of prophecy and eye of vision inaugurated this great institution among trees and flowers. He wanted to teach wisdom. He had very little asset then excepting his faith. Did he realise then that this Visva-Bharati will become one of the assets of world, that amidst this storm and stress it will be the inviolable sanctuary of the spirit where the bleeding heart will be restored and healed. Did he realize that this place will be a place of pilgrimage, a centre of men of different continents and races. He had the prophet's vision and his prophecy will be fulfilled. Therefore in the midst of undreamt of events, we need this faith to restore us to sanity. You young men and women, your function is to make this faith real, to make the dream of Gurudeva a substantial reality. Some of you will go to different parts of Bengal and will seek livelihood in different walks of life. Some will go through the drudgery of an ordinary life, some will be exalted. Some will lead a lonely life, some will have a strenuous public career. But none of you can evade the responsibilities that have fallen on you—you who have lived here steeped in the ideals of this institution. You have lived in the presence of a scholar with such saintly face as Pandit Kshitimohan Sen, of such a genius like Nandalal Bose who has taught you to acquire the habit of beauty, to make beauty and art integral



and inseparable part of your life. Then you have your other acharyas here who have taught you. Every teacher has enkindled the lamps which you have lighted to go out in the dark. In the tempests of hate and storms of horror, the flame of your lamps will not quiver. Your deep and generous sense of fellowship and faith will make it easy to pardon the grossest sins committed individually, racially and humanly.

In the world history hate has been a great factor in breaking up fellowship. Love and understanding bind and unite nations, but this bond has been fragile. It did not stand the test of many things.

After the last world war, one would have thought there had been enough of hatred and strife, and the pyramid of dead bodies, which destroyed the ideals of unity, was an end of the phase. One would have thought that the final and ultimate climax had been reached of Man's great exploitation, hatred and destruction. But no! There has been cries of Enough, Enough. Now we need Walt Whitman's word—Reconciliation. Nothing has been undone that cannot be done.

The United Nations Organization, the trustees of tomorrow, in phrases of many tongues have preached of Peace, Justice and Equity, but it continues to work in hatred and to exploit the weak. Has the end of War given us the sense of security, the sanctity of homes, lives, ideals and territories? No, there has been an intensifying of passions. Secretly and privately they are preparing for the next world war with changed frontiers and new hatred.

In our own country, do you not believe that what has happened is an accumulation of the evils of the world? Are the riots spontaneous? The Hindus and the Moslems—the vast majority of whom are of the same race and stock—are engaged in fratricidal war, making widows and orphans, and indulging in the destruction of lives and properties. This was not a spontaneous riot. It is culmination of the evils of the world which have caused men to blaspheme God, to deny the teachings of prophets and saints. I told the Moslems, "My friends what have you done? You have denied your Prophet who have taught you brotherhood." When I told them that they have blasphemed against the Prophet I was reprimanded by some friends that I would make the Moslems angry if I blamed them. But the anger of mad men does not touch me. Anger is the confession of guilt.

I must also tell the same thing to the Hindus. "You with your very ancient civilization, how dare you stand today for your culture seeking to wreak vengeance? Revenge and reprisals are not becoming of civilized humanity. You the exponents of culture and civilization should have learnt how to forgive the sin and to redeem the sinner." This is the message that comes from Mahatmaji who is preaching and practising it. Through centuries this is the lesson of the

sages. The research scholars who have been studying here have realized this unity in all ancient cultures expressed in different languages.

In his report Rathi Babu has stressed the necessity of the study of Christian and Islamic cultures. We need this synthesis of cultures. We dare not divide today culture from culture, creed from creed. The ancients did not do so. Visva-Bharati is the one centre of learning that has understood this basic truth. We cannot live to the full stature unless we grow internationally and expand our heart and understanding. We are the heirs of all ages, learnings and cultures.

Deenabandhu Andrews endeared himself to the Hindus and Moslems alike because he realized the fellowship of spirit. Therefore we have here today his memorial hall where we invite Western scholars to reaffirm the unity of all truth and to teach us about Christianity. We have already provision for Islamic studies, but, we want to develop that department further because the closer we come to each other through the medium of Islamic languages the nearer we shall come to inter-communal understanding.

Today unfortunately and tragically it is my personal tragedy at this age of 67—that this division between Hindus and Moslems has taken place. My whole life is woven, warps and woofs, and built towards this Hindus-Moslem unity. One man, more than any other men stands today and asks for division. In lobbies, highways and byways and market places, in clubs and societies, we discuss division and civil war. Why does not Mohammad Ali Jinnah realize the great fulfilment to himself by understanding that India is indivisible? Everywhere I hear, 'It is impossible!' Selfish people and our rulers hope and pray that India may not be united. Forces of evil would like to make our unity impossible.

I stand here today to speak of faith that is creative. I say the dream of united India *shall* be realized. In this mango-grove we have dreamt of this unity. Those who have lost and suffered and are angry will have their sins, sorrows and passions washed away. They will forget their hatred and evil-doing, their sins and blasphemy. India will stand as one, the mother of all ages—India whom you must own. India will be yours to serve with faith courage and renunciation. We have to keep alive Gurudeva's ideals and traditions. Was it in vain that he drew all the scholars and teachers here? Is it in vain that Mahatma Gandhi walks along muddy paths in a Bengal village? Is it in vain that Jawaharlal Nehru, that Crusador of our times, sits behind his desk when he should have gone out in winged feet to fight for freedom? Was it in vain that some have died the martyr's death? No. Because of her undying faith India is destined to play the part once more as a giver of wisdom. Men came here to harry and play havoc but remained conquered. Mother India looks to you and says "Sons and

daughters restore the pristine glory of your country. Kindle the lamp of spirit. I give you the message of hope and comfort. May the words of my benediction be Santi, Santi, Santi !"

Thereafter Srimati Sarojini Devi left the meeting after requesting Apurvakumar Chanda to take the Chair and conduct the remaining items of business.

The Audited Accounts for the year 1945-46 were duly passed and adopted. The Chairman then announced that the following had duly been elected members of the Samsad from the different constituencies for the years 1947, 1948 and 1949 :

*General Constituency* : Kshitimohan Sen, Satyendranath Bose, Pulinbihari Sen, Satyendranath Ray and Devaprasad Mitra.

*Santiniketan-Samiti* : Hazariprasad Dwivedi and Surendranath Kar.

*Sriniketan-Samiti* : Charuchandra Bhattacharya.

*Santiniketan Asramika Sangha* : Brajendrachandra Bhattacharya.

Messrs. N. C. Chakravarty & Co., Incorporated Accountants were re-appointed as auditors for the year 1947-48.

With regard to the Five lakh donation received from the All-India Rabindranath Memorial Committee, the Parishat adopted a resolution to the effect that the balance left over, after meeting expenses specially earmarked by the Samsad, should be capitalised and invested.

The Parishat terminated after the chanting of Santivacana.

### CHRISTMAS DAY : 1946.

There was held as usual a special divine service in the Mandir on December 25, the Christmas Day. Pandit Kshitimohan Sen conducted the prayers and S. K. George addressed the congregation. The full text of the address is given below :

There is a famous picture of Christ which depicts him as the Light of the World. Jesus is pictured in it as standing outside a closed door, overgrown with creepers, holding a lighted lantern in his hand. A feature of the picture that called forth a lot of discussion was the absence of a handle to the door on the outside, which is common in most English doors. The absence of it was intentional on the part of the artist for his idea was to represent a door that could only be opened from within. The whole picture was meant to illustrate a saying in the Bible, ascribed to the risen Jesus : "Behold I stand at the door and knock ; if any man hear my voice and open the door I will come in to him and sup with him and he with me." ( Rev. 3 : 19 ). But the human heart

does seldom respond to the gentle knocking of God and only too often remains barred and bolted from within.

The entire life of Jesus from his birth in the manger at Bethlehem to his death on the cross is a parable, a symbol, of the relations between God and man, of God's seeking love and man's stubborn resistance to it. Christian piety has rightly seen in that brief but perfect life a coming in of God on earth. More especially has it seen in the cross of Christ a revelation of the innermost heart of God. But the whole life is all of a piece. The lowly birth at Bethlehem is as much a symbol of God's seeking and saving love as the vicarious suffering on the cross. A passage in one of the greatest lives of Jesus that have been written, which I read as a boy, has stuck in my memory. In it Dean Farrar says : "Just as the East catches at sunset the colours of the West, so Bethlehem is a prelude to Calvary."

The Gospel records tell us how it happened that Jesus was born in a manger. There was no room for Mary, the mother, and Joseph, her husband, in the inn at Bethlehem and so the child was born in a cattle-stall and wrapped in swaddling clothes and laid in a manger. There was no room for the Divine Child in the respectable inn, just as there is no room for God in the human heart. God is just crowded out of our busy hearts only too often, in our pursuit of pleasure or art or culture, or by our craze for money-making or for power or position in the world. But He still stands outside the closed door and waits seeking admission.

Christmas is a reminder to the world of this seeking love of God. One of the many names given by Jewish prophecy to the Saviour God is that of Immanuel which means God with us. The birth of the Divine Child, of human parents, is a symbol of God's presence among men as man. It means as one of the latest of the Biblical writers has put it that "the tabernacle of God is with men and He shall dwell with them and they shall be His peoples and God Himself shall be with them and be their God." ( Rev. 21 : 3 ). This mystery of what is called incarnation in many religions satisfies a craving of the human heart to know and to see the God it longs to worship. One of the closest of Sri Aurobindo's disciples, interpreting the teaching of the Master, has recently said : "The Divine born as a man and leading the life of a man among us and as one of us, the secret of Divine Incarnation, is the supreme secret. That is the mechanism adopted by the Divine to cure and transmute human ills—himself becoming a man, taking upon himself the burden of the evil that vitiates and withers life and working it out in and through himself. The Avatar means a new revelation and the uplift of the human consciousness into a higher mode of life." One of the great teachers of the early Church, St. Irenaeus, expressed the same idea when he said : "God became man that man may become God." But

orthodox Christian theology has narrowly confined this great doctrine of Incarnation to Jesus of Nazareth alone. It has got to brace and broaden itself to accept a larger and bolder view of its central belief. For this divine descent or incarnation is true not only of Jesus but of all mankind ; potentially at least of every child that is born, for every new-born babe is a possible God in the making, a new descent of the Divine into the world of man.

And it is significant that He was born as a helpless babe of lowly parents. Not only is a child the result of human love, but it is also a manifestation of the might of love, winning its way into the stoniest of hearts by the power of love. What is more helpless than a new-born babe but what more powerful ! Jesus, the Babe of Bethlehem, symbolises like the Child Krishna of India, this aspect of Divine love and its appeal to the human heart. God's supreme way of dealing with man is the way of love. He never violates human individuality, never takes back the gift of freedom He has given to man, freedom even to deny or crucify Him. The God revealed in Jesus is no Grand Inquisitor, no Benevolent Dictator, saving man in spite of himself. No, He stands at the door and knocks and the door has no handle outside. The infant Jesus laid in a manger symbolises that helplessness of Divine love, which is its greatest strength. No wonder that helpless babe has been the object of devotion of millions of Christians, just as the boy Krishna is the favourite symbol of Hindu devotion. It was also symbolic that on one occasion, during his public ministry, Jesus set a child in the midst of his disciples and said : "Whosoever shall receive one of such children in my name receiveth me and whosoever receiveth me receiveth not me but Him that sent me." ( St. Mark 9 : 36 & 37 ). The child has for ever been set in the midst ever since Christ's own birth as a little babe. Christmas is essentially and rightly a children's festival in all Christian homes.

And so today we think again of this central message of Christmas, of the coming of God to man. He comes as of old He came in the babe of Bethlehem, in all the helplessness of His love, unable to force His entry into the human heart, but standing at the door and knocking. "If any man will open the door I will come in to him and will sup with him and he with me." It is for each one of us to open our heart wide that He may come in. Or shall we go on keeping them barred and bolted, crowding God out of our lives, so that He has to be born again in a manger outside. If so the observance of Christmas avails us nothing, for as an English poet has said :

If Christ were a thousand times born in Bethlehem,  
Yet is not born in you, it profits you little.

SIXTH GENERAL ASSEMBLY  
OF  
SINO-INDIAN CULTURAL SOCIETY IN INDIA

The sixth annual meeting of the Sino-Indian Cultural Society was held in the Visva-Bharati Cheena-Bhavana, at 2 p.m. on December 25, 1946, with Sri C. Rajagopalachari, Member for Education of the Government of India, presiding. Srimati Sarojini Devi, one of the Honorary Presidents of the Society was also present. The meeting was attended by a large number of members of the Society and inmates of the asrama.

The meeting began with the observance of two minutes' silence in sacred memory of Gurudeva (Rabindranath Tagore, Founder-President of the Society. Gurudeva's message to China written in 1934 was then read.

Tan Yun-Shan, Hony. General Secretary, in a short speech marked by great sincerity of feeling, next welcomed the distinguished guests. He conveyed to them H. E. Dr. Tai Chi-Tao's cordial invitation to them to visit China. He also welcomed the members and friends gathered at the meeting. He ended by requesting Srimati Sarojini Devi to speak a few words.

Srimati Sarojini Devi responded with a brief speech the text of which is given below :

Two years ago I had the occasion to address this annual gathering. Now that we know a lot more of China, it becomes difficult to speak anything worth the while. Very soon in Delhi towards the end of March we shall be holding our All-Asian Conference. We have already some amount of political contact with the other Asiatic countries. But politics is not enough. There are other and more lasting relationships to establish. Delegates from many countries are expected to join in the deliberations of this Conference. Dr. Shen, whom we already know from his previous visits to India, has promised whole-hearted co-operation of China with the Conference. I am happy to picture the prospect of China and India marching hand in hand towards the dawn of a new and more complete freedom. The result of this Sino-Indian friendship is bound to be far-reaching. Every day friendship, understanding and co-operation of China comes nearer and nearer to us. We feel more and more that these two neighbouring countries have a great and common destiny to fulfil. They will walk in fellowship towards their common ideal of peace for the world. The Cheena-Bhavana here is the consummation of that great ideal.

It was in the highest degree appropriate that the Cheena-Bhavana was opened by Jawaharlal—that great Crusador of India of our times. Beginning with Gurudeva, many Indians, foremost in our national life, have felt drawn to China. But Jawaharlal has what may be called a passion for China ; it appears

almost as if he has an ancestral memory of the country. There is something superb and mystical about his attachment. I think I understand his mystical passion for China to some extent. He belongs not to any *one* race nor any *one* country. He is heir to all the countries and to their cultures. And what country has produced such great culture, such serenity, wisdom and courage as China? It has not lost its intergrity through ages and centuries.

In the Quoran it is said, "Go and search for knowledge even as far as China." Now we have the Chinese people as our fellows and brethren, working with us side by side and marching with us all together towards freedom, progress and peace."

Messages of goodwill received from friends in China and India were then read by Dr. Amiya Chakravarty. These included a long message from H. E. Dr. Tai Chi-Tao, another from Dr. Chu China-Hua, Minister of Education, China.

The Annual Report of the working of the Society was then presented by Anilkumar Chanda, in the absence of the General Secretary, Rathindranath Tagore. The report mentioned the lively interest shown during the year by a wide circle of cultural enthusiasts in the activities of the Society.

The Society received a special grant of Rs. 12, 000/- during the year from the Ministry of Education, China. Four life-members and twenty seven ordinary members were enrolled. The Society had established wide and useful contacts with a large number of cultural institutions in India and abroad. Arrangements for bringing out the first number of the Society's Sino-Indian Journal were almost complete. The first book of the Sino-Indian Series, a Hindi translation of Dr. Sun Yat-Sen's *San Min Chu I* was published during the year.

Three resolutions conveying messages (a) of goodwill to China and her leaders, (b) of thanks to the Government of India (c) of greetings to the President of the Society, Dr. Abanindranath Tagore were then duly proposed, seconded and adopted unanimously by the Assembly.

Thereafter Sri C. Rajagopalachari addressed the Assembly as follows: "It is usual for me to speak at meetings. Somehow or other, for reasons which I may discover later, I feel thoroughly incompetent and nervous as I stand up to address this meeting. This is the first time that I have come to Santiniketan. At the present moment I am oppressed by a feeling of bewilderment. It will be sometime before I can get over that feeling and collect my thoughts sufficiently to venture on a speech. That is why wise people always prefer silence to speaking—it is better to be silent than to speak wrongly.

To my mind the Cheena-Bhavana is an emblem of the work done by scholars—both Indian and Chinese—to bring the two countries nearer to each other. The task of bringing these two great nations together spiritually is a

difficult task. I do not know if the scholars do fully understand what Indian or Chinese culture really is. In modern times we are so overladen and obsessed with politics that it is difficult to get at what is known to be culture. A superficial understanding of art and literature can be possible, but the meaning behind them as a vehicle of cultural expression, is not so easy to grasp. Perhaps it is easier for us to understand a culture other than our own. We get so mixed up with our own culture that we cannot command sufficient detachment necessary correctly to understand it. It may be easier for India to understand Chinese culture and for China to understand Indian culture. Since the two countries are culturally very much the same, by trying to understand China we may in the end discover ourselves.

I am one of the very few in the catalogue of Indian public men who have never been out of India. My colleagues had gone to all kinds of foreign places and got into passion about their people. I am free from such passions. I often feel myself to be dreadfully guilty for not having seen many places in India itself. Now in my advanced age it may not be possible to see them all in my life-time.

If aeroplanes have done anything good to the world, it has brought China and India nearer together. Barriers of hills and forests can now be covered and overcome. As Prof. Tan has told us, if we start in the morning we can reach China in the evening. So it is quite probable that we may accept Dr. Tai Chi-Tao's invitation. Then I may perhaps find it easier to understand the mystery of Indian culture which in India itself I cannot possibly do. Then, perhaps, I shall come closer in my understanding of what is called to be the "mystery of the East."

It is very easy to praise oneself. We often say that India and China alone are the two civilized countries and the rest are "barbarians." The reason why we do not accept this fact always is not only because we are too modest, but also because we err in the direction to the point of inferiority complex. What representative of which other people can speak such sincere and at the same time such noble words as Tan Chi-Tao has done in his beautiful message. There is cent per cent sincerity in the words—so magnificently conceived and so beautifully expressed. It is only the spokesman of an ancient civilisation who could have uttered those words.

Other people are grand with something of the restless beauty—and potent danger of the lion or the tiger. But the serenity and the wisdom which come after much mature thinking, is not given to these younger nations. It is to this way of life and thought that we have to convert the world. China and India can do this; but not through haste nor through slogans. After thousands of years of experience, of sorrow and suffering, pleasure and pain, our ancients discovered



the truths embodied in our literature, mythology, folklore and scripture. It took many more years to incorporate these truths in the daily life of the people. It is in our wisdom and serenity that truth lies ; all else is vanity.

We may not make brilliant show in politics. We have our difficulties, our internal entanglements. In this sphere we both share our misfortunes in an ample measure. At the present we are both in the turmoil of constitution-making, though in different ways and circumstances. But these are but vanities and illusions. The real truth lies in the common philosophy of China and India. These cardinal principles of thought are expressed in Tai Chi-Tao's message and listening to it, I was strongly reminded of a few lines of a Tamil poem. The words of the two are the same, almost word for word. This goes to show that we are one people. In olden times we had converted one another. Our wisdom and experience are the result of a single culture and we are guided by the same set of principles in our pursuit of the higher truths of life.

Therefore I feel that you have done great honour to me by having asked me to preside over to-day's meeting. I feel all the more honoured to be able to take my seat by my esteemed colleague, Sarojini Devi, in the same platform. She is in every way fit to be your Honorary President. I am happy to find that you have people, who have, besides their own eminence in public life, all the qualities that make them able exponents of the common culture of China and India. By their side, I cannot but feel constrained by my utter incompetence. Let us join in our prayers for continued progress of this institution. I congratulate all the workers who have contributed to the success of this undertaking. I have every hope that both India and China will produce, as in the olden days, some more *Rishis* who will further strengthen the bond existing between the countries."

The meeting came to an end with a vote of thanks to the President moved by Dr. Probodhchandra Bagchi.

## FOUNDATION OF VINAYA-BHAVANA INSTITUTE OF TEACHERS' TRAINING

A simple and impressive ceremony was held on December 26 in the spacious upland situated midway between Santiniketan and Sriniketan—the site chosen for the Vinaya-bhavana. Sri C. Rajagopalachari, Member for Education, Government of India performed the foundation ceremony.

At the outset Pandit Kshitimohan Sen explained the significance of the term *Vinaya* which in Buddhist scriptures meant discipline and education. Srimati Sarojini Devi, Upacharya, then addressed the gathering as follows :

"I am very sorry and ashamed I cannot speak in Bengali ; so I will speak

in English specially for the sake of my distinguished old friend and colleague, a member of the National Government. Shall I address him as the Hon'ble C. Rajagopalachari or simply Rajaji? In the very regrettable absence of our aged and ailing President, I as Vice-President welcome him. He is one of the most distinguished men, not only of India, but of our times. He has a long record of public service of all things that go to enrich national work and he has in him the background of real knowledge. He may not be wordly-wise but in his plain Indian dress he is simple according to the great imperishable gospel of Mahatma Gandhi. He has become a member of the National Government not through the bloodshed of the people but through the untiring sacrifice of the people who believe in non-violence.

"The Education Member through the good office of the Education Secretary, Dr. D. M. Sen, has come here not empty-handed but with promise of handsome gift. His visit will blossom and bear fruit in the beautiful and simple structure in which our educational experiment will find expression. Basic Education is a new idea or I may say, old idea reaffirmed. Inspired by Wardha Scheme of Mahatma Gandhi, the new Government will open experimental centres at Santiniketan and at Jamia Millia of Delhi.

"I welcome Rajaji, our dear, brilliant, inscrutable and great Rajaji. Let us hope and pray that the Nation will march along the path of progress in harmony. Let this be the foundation of a new temple of learning which will represent *Siksha*, the complement of service. *Seva* and *Siksha* will be our motto and here the pupils will be trained to citizenship for new India".

After Mrs. Naidu's address, the blessings of the five elements of Earth, Water, Fire, Air and Space, were invoked. Sri Rajagopalachari then performed the foundation ceremony following the traditional Vedic custom while Pandit Kshitimohan Sen chanted auspicious verses. The ceremony was brought to a close with a speech made by Sri Rajagopalachari. The following is a summary of the speech given :

"I am grateful for the affectionate and touching manner in which my sister introduced me. The beauty of the ceremony we have performed is set off by the affection shown to me by Sarojini Devi. I am fairly advanced in age, but I feel the joy a child feels when he is fondled by his mother. As we progress in this world, we generally come back in a circle from where we started. As we become more and more complicated and older, we become as simpleminded as the child which we were in the beginning. As knowledge goes on increasing, we finally begin to find childlike pleasure in simple affection. That is why I felt so exhilarated by what Sarojini Devi said about me. All round here we have an atmosphere of children. The gathering and the business we are about are of children.

"Our present anxiety in India can be described truthfully to be our anxiety as to how our children will grow up. Immortality or eternity of time is represented by our anxiety about our children. We should discover the most proper and wise way to bring up our children. We should produce good teachers ; we should produce good mothers and good fathers. Teachers are necessary because mothers are not equipped well enough under present conditions.

"If in course of time we succeed in our work all mothers will be such excellent teachers themselves that we will need no teachers. So we begin now with teachers hoping thereby to get good mothers for our future children. The way in which teachers should work is still a matter of doubt and difficulty. In the old days teachers carried on with the cane. After many experiments and many failures and partial success we have learnt that it is better to train children through joy than with the help of a cane. Fear contracts the heart and the mind ; joy expands the heart and the mind. The old idea was that a child was a wicked person encased in a small body and therefore the cane was used to reduce the child to goodness. We have discovered that the strength and beauty of Nature are encased in the child and find expression in the disorderliness and restiveness of the child. So the children of the future will according to modern ideas grow in joy and affection and not in fear. This is the method which Montessori and our Gurudeva have tried to teach. The endeavour of the State will be that thousands of schools will be founded in India so that joy and activity will be the basis of the development of the child. But this is now an idea only. We need teachers to translate it into action. We will produce one teacher who will produce 10 teachers so that 10 teachers will each create 10 teachers and so on. By simple arithmetic we will produce in course of time thousands of teachers. Each teacher has to be such as to produce himself a band of teachers. With that object in view Government has selected this sacred place with a sacred tradition as one of the centres. Santiniketan will produce such teachers.

"The mantras that we uttered were prayers to keep Gurudeva's spirit alive in this institution. Buildings will grow up and teachers will gather and let us hope India will be benefited by the success of the adventure that we launch here.

"The people of India are giving money for this scheme in order that the buildings will grow up and attract the right type of teachers. They have decided through Government to give Visva-Bharati for construction of buildings a sum of Rs. 4,95,000 as non-recurring grant and Rs. 75,000 as annual grant for carrying on the work.

"On this occasion I have also great pleasure in announcing on behalf of the people of India, that in addition to the above grants we propose to give a sum of Rs. 4,75,000 to the Visva-Bharati as a token of our appreciation of the splendid work done here during the last 25 years. We have not given 5 lakhs in round

sum but 4-3/4 lakhs. In the South, in big temples you still find unfinished towers, *apurna-gopuras*, left there so that people may realise that the temple is growing. This 4,75,000 is an *apurna gopura*. It is a token gift from the people of India. The money given is but an inadequate gift to the memory of the great Poet who built Visva-Bharati. We have in our midst here Sarojini Devi to remind us that it is poets that can build and build well. It is the poets that have the telescope to see far off things. I have the privilege today to lay the foundation of a great national adventure in the home of our great poet.

"The vedic verses which were recited today were composed thousands of years ago and left to posterity for use on such occasions. The wisdom embodied in the verses will inspire us in our new venture. I ask you, young and old, to pray for the success of this scheme and I thank you all who have honoured this occasion by your presence and given me the privilege of speaking to you".

### ALUMNI NEWS

The annual reunion of the former students and workers of the Visva-Bharati was held on December 23 under the presidentship of Rathindranath Tagore. After Tapanmohan Chatterjee had chanted Vedic hymns, Nirmal Chandra Chattopadhyaya read out a letter written by Gurudeva to that Late Atulendu Sen Gupta in which he described how the 'Sadhana' of his life was being realised through the lives of the pupils at Santiniketan and in which Gurudev gave his affectionate blessings to them all. Rathindranath Tagore then spoke a few words on the significance of the Satui Pous, the day of Maharshi Devendranath's Diksha.

About 100 members attended the Annual General Meeting of the Sangha this year. Members showed lively interest in the deliberations. The following were elected office bearers at the meeting :

President :	Sudhiranjan Das
Vice-President :	Apurva Kumar Chanda
Treasurer :	Rathindranath Tagore
Secretary :	Niranjana Sarkar
Asst. Secretary :	Meera Chatterjee.

Members without Portfolio—

Saroj Ranjan Choudhury, Sibendranath Roy.

Sangha's representative to the Visva-Bharati Samsad :

Brojendra Chandra Bhattacharya.

The annual meeting in commemoration of the departed friends of Santiniketan was held on December 25 when homage was paid to the memory of all deceased members of the Asrama. At the outset Gurdial Mallik conducted a prayer invoking the blessings of the Maharshi, the founder of the Asrama, and of Gurudeva. Prabhat Kumar Mukherjee then recalled some of the deceased Asramites. He gave short sketches of their lives and described the role they played in the development of the institution.

## NEWS AND NOTES

The anniversary of the Seventh Pous was duly observed here on December 23. The day began with a Vaitalik song followed by a divine service conducted in the Mandir by Pandit Kshitimohan sen.

Addressing the congregation Pandit Kshitimohan Sen related the background story of the foundation of this international seat of learning in 1921. Speaking about the aims and objects of the institution he said that the Poet wanted Visva-Bharati to develop into a 'Guest House for Cultures of both the East and West and for promotion of fellowship and understanding amongst races and nations.

"Seventh of Pous" he added, "is our Founder's Day in more than one sense. On this day the Poet's father Maharshi Devendranath received initiation in Brahmo Dharma. This day saw the birth of Brahmo Vidyalyaya and later on, of Visva-Bharati. Thus it is a day of initiation—a day full of significance in the present atmosphere of hatred and bitterness."

A memorial meeting was held on Pous 2 ( December 18 ) to pay homage to the memory of the late Dinendranath Tagore on the occasion of his birthday anniversary. Pandit Kshitimohan Sen presided over the function. After an inaugural speech by Srijukta Indira Devi Chaudhurani, Sudhakanta Raichandhuri and Santideva Ghose addressed the meeting and shared their personal reminiscences of 'Dinda' with the audience. Three songs by Dinendranath composed and set to tune by the author himself—were sung at the meeting. Parimal Home, a student of the Sangit-Bhavana read a poem of his own composition paying homage to the departed.

With a view to strengthen the bonds of friendship between China and India the Government of India have decided to endow a Chair of India History and Culture to the Peking National University, China, for two years in the first instance. Dr. Probodhchandra Bagchi, Director of Research Studies in the Visva-Bharati, has been appointed to the post as the First Visiting Professor under the Scheme. Dr. Bagchi will proceed to Peiping towards the end of February, 1947 to assume his new duties from the 1st March, 1947.

Sj. Sures Chandra Majumdar, General Secretary, All-India Rabindranath Memorial Committee, has handed over a sum of Rs. 5,28,230/- to the Government of Bengal for acquisition of a portion of the ancestral house of the Tagores at Jorasanko, Calcutta. The Memorial Committee has also donated a sum of Rs. 5 lakhs, as first instalment, to the Visva-Bharati and has set apart another sum of Rs. 1 lakh for Tagore Memorial Prize Fund.

We are grateful to Prodyotkumar Sengupta, a former student of Santiniketan, who very kindly placed at our disposal exhaustive notes taken down by him of the various addresses given by Sri C. Rajagopalachari and Srimati Sarojini Naidu. The verbatim reports reproduced here have been made possible owing to these notes.

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Editor : Kshitis Roy

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# VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR  
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Volume XV, No. 8

FEBRUARY, 1947

ANNAS FOUR

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## INTERRACIAL AND INTERNATIONAL UNDERSTANDING

"We must come to understand that we live in one world and that mankind is one people" said Prof. Stuart Nelson, well known Professor of Howard College in the course of a highly interesting lecture delivered to the staff and students of Santiniketan in the evening of Jan. 21.

Prof. Nelson is visiting India under the auspices of the Friends Service Council in connection with his sabbatical leave. The subject of his lecture was "Interracial and International Understanding."

Introducing his subject to the audience Prof. Nelson paid a warm tribute to Gurudeva and said : "I know that to you, who are engaged in a singularly venturesome educational task inspired by one whom the whole world deeply reveres, the subject of international understanding is one of profound interest. The subject reflects the spirit of the place. We are besieged everywhere in the West as well as in the East with manifold problems. But the most urgent of these is how we can bring peace out of war and love out of hatred. Your answer to the problem will be, I feel, my answer. I am here only to give my testimony."

Prof. Nelson then went on to describe what he mentioned to be the basical oneness of humankind. "Human nature goes to confirm the belief in the fundamental oneness of mankind. White, black, brown or yellow, human beings, all over the world are swayed by the very same emotions of joy or sorrow. Great religions all over the world speak of the Fatherhood of God and Brotherhood of Man. There may indeed be plurality of values. But that adds to rather than subtracts from, the zest of life."

Continuing Prof. Nelson remarked that a first step towards international understanding would be to help mankind to learn to live as one people. That would necessarily involve cessation of all kinds of exploitation and humiliation.

"There is something very immoral about Imperialism. It implies certain moral contradictions. We cannot agitate for upholding of human rights on the one hand and at the same time defend subjugation of the weak by the strong. He who enslaves is irreligious inasmuch as he goes against that divinely ordained unity of mankind. There is another and more subtle danger which we must guard against and that is Economic Imperialism and Racial Imperialism."

Concluding Prof. Nelson said that we must outlaw war not only among races and nations but also within our own individual selves. "Before we work for reconciliation and peace on a grander scale we must be at peace with our own selves. This peace can come only to a properly integrated personality to one who has had what Gandhiji has said to be the education for life—for the hand, the mind and the spirit. From individuals we have to go to the family, from family to the village and so on, till we can do things on a grander and more universal scale."

Addressing himself more particularly to the students present at the meeting Prof. Nelson observed. "Take account of this place. Imbibe the spirit of those who have gone on ahead of you working for this very ideal of understanding. If you but follow in their steps, through your life here you can bring peace out of war and love out of hatred."



## NEWS AND NOTES

The fortysecond anniversary of the passing away of Maharshi Debendranath Tagore was observed here on January 20. Divine service was held in the mandir in the morning when Pandit Kshitimohan Sen explained to the congregation the significance and import of the occasion. Later, in the afternoon, a meeting was held under the Chhatim trees which mark Maharshideva's seat of meditation. Pandit Sen presided over the meeting.

Prabodhchandra Sen, in a brief speech, dwelt on the synthesis of ideals and activities, which, he said, stood out so clearly in Maharshideva's ninety year-long life. Bibhutibhushan Gupta read suitable extracts from Maharshideva's Autobiography. Gurdial Mallik essayed an analysis of the various stages in the spiritual evolution of the sage.

Speaking about the nature and scope of work of the newly established Vinaya-Bhavana Dr. D. M. Sen of the Education Department, Govt. of India observed as follows :

The scheme of comprehensive educational development has already been taken in hand and the first five years' programme has generally been agreed upon. The success of this nation building enterprise will depend mainly on the availability of teachers of the right calibre. As basic education for all children during the first eight years ( 6 to 14 ) will be through creative activities, it is essential that teachers for the new schools must be competent to educate the rising generations through series of creative projects. It will not do merely to give a 'craft bias' to ordinary academic type of teachers. The new teachers must themselves be proficient craftsmen with requisite educational and cultural background. As has been made clear in the address of the Hon'ble Sri Rajagopalachari that with these pioneers rests the responsibility of building up the citizens of a free India. With a close co-operation between the home and the school, the new Educational Service should be in a position to fulfil the mission entrusted to it by the country.

The Teachers' Training Centre at the Visva-Bharati will be expected to turn out two types of teachers : ( 1 ) those whose services will be required in connection with the training schools ; and ( 2 ) those whose services will be required in connection with the new basic schools. As the Visva-Bharati has done pioneering work in reviving the traditions of Indian arts and crafts, it is hoped that the new teachers will imbibe the sound traditions of the institution before they come out into the world. In addition to their normal training, it is also hoped that the trainees will also be familiar with the various problems of rural life, such as, agronomical, health, social etc. The new institutions will be an integral part of the Visva-Bharati, and the trainees will be expected to live a



plain and simple life, to be self-reliant and practical in outlook. Much is expected out of these trained teachers who will come out of the Visva-Bharati, Santiniketan and the Jamia Millia.

Death has removed from our midst two of our dearly loved students—Gopa Bagchi of the Patha-Bhavana and Sabita Gupta of the Kala-Bhavana. Their death in the prime of life has cast a shadow of grief on the asrama. The loss is all the more keen because both of them had endeared themselves to every one in the asrama—teachers and students alike—by the unfailing sweetness of their disposition and the promise they gave of a life of rich attainments. Words are inadequate to express the sympathy we feel for the bereaved parents and families. We share their grief and loss and with them we pray for the peace of the departed souls.

On Dec. 25, Sri C. Rajagopalachari and Sarojini Devi paid a visit to the neighbouring village of Goalpara where they performed the opening ceremony of the newly-established Panchumoni Health Centre. The leaders were accorded a hearty reception by the men, women and children of Goalpara. On behalf of the village people an address of welcome was read and thereafter Tarakchandra Dhar of the Village Welfare Department gave a brief account of the Health Co-Operatives Scheme of the Visva-Bharati and the way in which the Panchumoni Health Centre had grown up by the co-operative effort of the villagers, help given by Panchumoni Devi and by Dr. Sachindrachandra Mukherjee, the Doctor in charge of the Centre.

Mrs. Sarojini Naidu performed the opening ceremony and in a short speech wished the villagers good health, unity and courage. She offered thanks to Dr. Sachindrachandra Mukherji for the free services rendered by him in building up the Health Society.

"Rajaji addressed himself particularly to the little children. "If you get seriously ill", he said "you have to swallow your bitter medicine. It is far better that you maintain health and never fall ill. The best way of doing so is to play about all day and sing. If they ask you to read and write, you may ask them to go home. Those who do not know how to read and write are often better and wiser than those that do," he concluded.

A meeting was organised by the students of Santiniketan on January 23 in connection with the fiftyfirst birthday anniversary of Subhaschandra Bose. Prabodhchandra Sen presided over the meeting.

"The trait in Netaji's character which appeals to me most was his burning desire, almost a spiritual agony, for the liberation of India," said Sri Balakrishna Keskar, a former General Secretary of the Indian National Congress, addressing the meeting. Continuing Sri Keskar said that what made Netaji a hero was the supreme effort he made at the Imphal front. As a symbol of sacrifice Imphal ranks with the historic battles of Thermopylae and Haldighat - as an example of a disastrous defeat paving the way for the greatest moral victory."

Sri Keskar remarked that the noblest contribution that Subhas Bose had made was the feeling of unity that he inspired among Indians in their common struggle for freedom. "That is an object lesson for us," he said "in these unfortunate days of division and bitterness among the Indians themselves."

The programme included readings given by Gurdial Mallik and Amiya Kumar Sen from a tribute paid to Subhas Bose by Gurudeva. Hirendranath Datta, in a moving speech, and Ashraf Siddiqi in a poem, paid their homage to Netaji. There were illumination and choral singing in the evening.

A prayer meeting was held at Chhatimtala on the 11th Magh (January 25) on the occasion of *Maghotsava*. Sj. Jnanendranath Chattopadhyaya conducted the prayers.

The acharya gave a brief history of the *Maghotsava* and mentioned that it was an occasion which should be celebrated by all—irrespective of their religious persuasion. 'The 11th Magh', he said, "marks the anniversary of that historic day when 117 years ago Raja Rammohan Roy founded his Brahmanandir. The Raja had discovered, from a deep study of the religious literature of ancient India, that India looked upon the world as one place and humankind as children and inheritors of the One Supreme Immortal Being. Raja Rammohan wanted to revive this religion of world fellowship which grew in India out of its own distinctive genius. The 11th Magh marked the beginning of his effort, and, as such, this day has very great significance for all those who believe in the ideal of the Visva-Bharati. Our Gurudeva desired that the Visva-Bharati should become a Guest House for the World and that races and nations in their rich diversities should gather and work here for their common good, in the name of the One Supreme Being—the common father of us all. Thus the message of the *Maghotsava* and that of the Visva-Bharati are the same. We should do well to take this message to our heart in order that all our actions may be guided by a feeling of love and fellowship." The usual 11th Magh service was held in the

Mandir the same evening. Srijukta Indira Devi Chaudhurani conducted the service with the help of Nitaibinode Goswami and Rathindranath Tagore.

A welcome visitor to Santiniketan was Raja Mahendra Pratap who came here on January 24. He addressed a meeting of staff and students the same afternoon and related to them the fascinating story of his 37 years' exile in the different parts of the world from where he had carried on his unremitting fight for the freedom of India. He pleaded for religious toleration among the different communities of India and emphasised the need of having a strong India backed by her own national army so that she may be able to take her rightful place in the world federation which the Raja envisaged to be a permanent solution of the evils facing the world.

A pleasant function was arranged in the Cheena-Bhavana on January 24 to meet some of the delegates from China and Malaya, who paid a visit to Santiniketan on their way home after attending the Delhi Session of Inter-Asian Students Conference. Tan Yun-Shan presided over the reception. The delegation was headed by Prof. Miss Lee of the Dramatic Institute, Nanking University.

Kunwar Sri Hari Rathore, Founder-Director of the Tagore Institute at Cameron Highlands ( Malaya ) visited Santiniketan on January 9.

On behalf of the Institute he presented to the Karma-Sachiva an oil portrait of Gurudeva. Kunwar Rathore stated that the object with which he had founded the Tagore Institute in Malaya was to interpret the culture of India to Malaya and *vice versa* and to foster friendly relations among the eastern countries. He said that the special aim of the Institute was to stand as an outpost for Santiniketan and work as a 'post-box' covering the whole of South East Asia including Indonesia, Bali, Indo-China and Australia. This, asserted Kunwar Rathore, would serve as a connecting link between India and South East Asia.

Prominent among those who visited Santiniketan during the months of December and January were : Sri Devnath Das of Azad Hind Government ; Dr. Sahed Suhrawardy, Member, Public Service Commission, Bengal ; Dr. Muhammad Shahidullah Principal, Bogra Azizul Huque College, Nawab Husan Yar Jung, President, Iqbal Society, Hyderabad ( Dn. ) ; Mr. Moinuddin Kowlas,

Secretary, Tagore Society, Hyderabad ( Dn. ) ; Mr. J. N. Talukdar, I. C. S., Mr. Apurvakumar Chanda, I. E. S. ; Dr. C. W. W. Kannangra, Minister of Education, Ceylon Government ; Dr. G. Malalasekera, Prof. of Pali, University of Ceylon ; Dr. Narayana Menon of the B. B. C. ; Rai Bahadur R. S. Upadhyaya, Secretary, Basic Education Board, Bihar ; Prof. P. C. Mahalanobis, F. R. S. ; Pandit Sriram Sharma, Editor, Vishal Bharat ; Major B. C. Mallik, Public Relations Officer, Railway Board and Mr. David Morris.

Krishnachandra Das, a scheduled caste student of the First Year Science class has been awarded a special scholarship of Rs. 616/- a year by the Government of India for prosecution of his studies in the Siksha-Bhavana.

Anilkumar Chanda, Adhyaksha of the Siksha-Bhavana delivered the inaugural address at the annual meeting of the Hitakarini City College, Jubbulpore, on December 19.

The students of the Siksha Bhavana led by the Adhyaksha went to Orissa for their yearly excursion and visited Bhubaneswar, Puri and Cuttack during the period December 27 to January 4. The party returned to the asrama on January 5. The Hon'ble Sri Harekrushna Mahatab, Premier and the Hon'ble Sri Nityananda Kanungo, Revenue Minister of the Orissa Government very kindly placed facilities for accommodation and sight-seeing at the disposal of the party. We take this opportunity of offering our grateful thanks to them and to the members of the Orissa Youth League for the help given by them.

We are glad to announce that Sisir Kumar Ghose, Research Fellow attached to Siksha-Bhavana, has been invited by the Baroda State to deliver two Extension lectures at Baroda, sometime in February, 1947. His subjects will be, "Sri Aurobindo : Life and Yoga" and "An Introduction to the Poetry of Tagore."

Prof. M. Q. Doja Head of the Department of Chemistry, Patna University, delivered a popular lecture on "Photographic Sensitisers" at Havell Hall on January 20. It was an expert's exposition, for Prof. Doja's pioneer work on the subject has been recognised both by the Government of India and scientists

abroad. Some of the results obtained by him had been till now confined to German scientists and these were of considerable use, during the war, in aerial photography. But, as he showed, the researches of the scientists can serve the cause of peace and the art even better than that of war. Prof. Doja briefly traced the history of experiments in sensitisers and explained their utility. The lecture which was illustrated with slides was highly appreciated by the audience.

Dr. R. S. Agarwal well-known Eye-Specialist of Delhi paid a brief visit to Santiniketan on January 16. He treated a number of 'eye cases' free of charge delivered a highly interesting lecture in the evening of January 16.

He said that glasses were only palliative for errors of refraction and that they neither prevented nor cured actual defects in the sight. In his opinion most eye diseases and cases of blindness were due to indiscriminate use of glasses without any medical treatment preceding this practice. Dr. Agarwal asserted that Dr. Bates' discoveries of educating the eye to function perfectly by simple methods, had proved very effective in the prevention and cure of defects and diseases of the eye. Daily reading of an eye chart placed on the wall of each class-room proved an effective method of preventing myopia of students. Reading of very fine print was also a great aid to improve eye-sight.

An exhibition was held during the third week of January showing paintings, Japanese coloured wood engravings and Chinese tapestry works by famous artists of the Far East.

The Kala-Bhavana excursion party led by the adhyaksha of the department returned to the asrama on January 5 after their week-long excursion to Sarnath and Benares. We are grateful to the authorities of the Besant School who very kindly arranged facilities of board and accommodation for the party during their stay in Benares.

*The Visva-Bharati Quarterly*, Vol. XII. Part 3, ( November 1946—January 1947 ) is out of the press. Amongst its contents, ( which open with a frontispiece "Winter Landscape" by Ramkinkar Baij ) the principal ones are : "Clarity" by Rabindranath Tagore, together with two of his poems, "C. F. Andrews, a friend of the poor and the pariah" by Marjorie Sykes, " Confidence between Communities" by Eleanor M. Hough, "Wanted a Synthesis of Religious"

by S. K. George, "National Institution for the Teaching of Music" by Alain Danielou, and "Playthings of Time,—an Inquiry into Contemporary Criticism" by Buddhadeva Bose. Besides, there are reviews of important books.

The following gifts have been received for the Rabindra-Bhavana. We convey our thanks to the donors.

<i>Name of the donor.</i>	<i>Nature of the Gift.</i>
Director, Kala-Bhavana, Santiniketan	Death-Mask of Leo Tolstoy ( supposed to be the second copy from the original at present in Moscow.) This was presented to Gurudeva during his visit to Russia.
Sj. S. M. Bose	Three photographs of Gurudeva, taken in Chicago during 1913.
Maharaj Kumar Brajesh Kumar Deb Burman	Nine letters in original addressed to him.
Sj. Kalidas Datta	Copy of one letter written by Gurudeva to Rajnarain Basu.
Sj. Shailesh Deb Burman	Copy of five Bengali letter written to Sj. Jogendra Chandra Dev Burman and to other residents of Agartala.
Sj. Satya Bhushan Sen	Copy of one Bengali letter written by Gurudeva to him.
Mrs. Sudhindranath Tagore	Copy of one letter written by Maharshi-deva to Birendranath Tagore.
Sj. Sachindranath Adhikari	Copies of five letters addressed to him by Gurudeva.
Srimati Basera Khatun, Bandhgora	Gurudeva's portrait on a piece of cloth in needlework.

Jyotiprasad Bhattacharjee, Economist, Sriniketan, attended the Indian Agricultural Economics Conference and the Indian Economics Conference held recently in Karachi. He read a paper on "Cost of Production and Size of Farms in West Bengal." He has been elected a member of the Executive Committee of the Indian Society of Agricultural Economics.

On his way back from Karachi Sj. Bhattacharjee went to Lahore and Lyallpur to study the activities of the Punjab Board of Economic Enquiry and the Punjab

Government Agricultural College. He also visited the Imperial Agricultural Research Institute at New Pusa, Delhi.

A farewell meeting was arranged in the premises of the Santiniketan Press on January 29 to offer our best wishes and gratitude to Sitanath Dey, Machine-man, on his retirement from service. Karma-Sachiva and Granthana-Sachiva, both of whom were present on the occasion, made appreciative references to the sterling qualities of Sitanath Dey who had served the Press, devotedly and faithfully, ever since its beginnings thirty years ago. A farewell address was presented to him by his colleagues in the Press.

We are glad to report of the increasing popularity of our health service scheme. A new Health Co-operative has been organised at Tatinapara in the Mohodori Union under Labpur P. S. Numerous requests reach us for the extension of our health scheme. Unfortunately for us we have not been able to give adequate response to these requests for help. We are handicapped by the dearth of qualified doctors with sufficient rural bias to be ready to go to the villages and serve in the centres.

A Co-operative Fishery Society has been organised in the neighbouring village-Sarpalehana. It is making as satisfactory progress as the other Society operating in Laldaha.

It will be recalled that the All-India Rabindranath Memorial Committee has donated Rs. 5 lakhs as its contribution to the Visva-Bharati out of the Memorial Fund. The Committee expressed a desire that the whole or part of this contribution may be utilised for the purpose of erecting an important building of the Visva-Bharati with an inscription that the building has been donated by the All-India Rabindranath Memorial Committee. The Women's Sub-Committee also expressed a desire that their collection roughly amounting to Rs. 20,000/- may be utilised for the purpose of the Women's Section of the Visva-Bharati.

The Samsad has earmarked Rs. 1,56,566 out of the contribution as under : Rs. 1,00,000 for construction of a new Library Building, Rs. 56,566 for additional accommodation in the hostels. The balance of Rs. 3,43,434 will be capitalised and invested in suitable securities.

## ALUMNI NEWS

Tribhuvan Kumar Pandey (*ex*: Siksha-Bhavana) has recently been appointed by H. H. the Maharaja of Orchha as Home Minister of his State. We offer our hearty congratulations to him.

Amitendranath Tagore and Satiranjana Sen both of them Research Scholars of the Cheena-Bhavana, under Chinese Studies Scheme endowed by the Ministry of Education, National Government of China, have been awarded overseas scholarships by the Government of India for further study of Chinese language and literature. They will very soon sail for China. Nihar Chaudhuri and Jaya Appaswamy, former students of the Kala-Bhavana have been awarded similar studentships for the study of Chinese Art.

Dr. Krishnalal Shridharani, journalist and author, addressed the inmates of the ashrama on the subject of "India and America" at Cheena-Bhavana Hall in the afternoon of the January 1. He referred to the history of Indo-American contact and suggested that cultural co-operation between the two countries would be to our mutual advantage. "We are going to have the first full-fledged ambassador of a Free India in Washington. It highlights the necessity of closer cultural relationships between the United States and India, because only through the cultural approach could be attained economic and political advantages.

A Committee of first-rate educators should persuade our industrial magnates to create a Foundation for the exchange of scholars and students between America and India. We should start by establishing Chairs in American Culture and History in such strategic seats of learning as Santiniketan, Calcutta, Delhi and Bombay. Before we ask America to aid us we should ask ourselves as to what we can do for America. Little friendly gestures could carry us far in this direction."

After the lecture there were questions by members of the audience to which the speaker answered. Dr. Shridharani is an Old Boy of our College and we were happy to have him with us for a few days. During his short stay of three days he renewed old contacts and made new ones.





## বিশ্বভারতী গবেষণা গ্রন্থমালা

### মহাভারতের সমাজ

পণ্ডিত সুখময় ভট্টাচার্য সপ্ততীর্থ প্রণীত

গ্রন্থকার রবীন্দ্রনাথের নির্দেশে মূল সংস্কৃত মহাভারত হইতে এই গ্রন্থের বিষয়বস্তু সংকলন করিয়াছিলেন। পাণ্ডুলিপির কোনো কোনো স্থান স্বয়ং রবীন্দ্রনাথ দেখিয়া দিয়াছিলেন। মহাভারতের সামাজিক এবং দার্শনিক সর্ববিধ আলোচনাই এই গ্রন্থে স্থান পাইয়াছে। গ্রন্থে প্রাচীন ভারতের সমাজের একটি সম্পূর্ণ চিত্র দেখিতে পাওয়া যায়। প্রবন্ধাকারে লিখিত গ্রন্থখানি মোট সাতচল্লিশটি প্রবন্ধে ৫২৮ পৃষ্ঠায় সমাপ্ত হইয়াছে। গ্রন্থের বিষয়সূচী নিম্নে প্রদত্ত হইল :

বিবাহ, গর্ভাধানাদি সংস্কার, নারী, চাতুর্বর্ণ্য, চতুরাশ্রম, শিক্ষা, বৃত্তিব্যবস্থা, কৃষি, পশুপালন, গোসেবা, বাণিজ্য, শিল্প, আহার ও আহাৰ্য, পরিচ্ছদ ও প্রসাধন, সদাচার, পারিবারিক ব্যবহার, প্রকৌণ ব্যবহার, অতিথিসেবা, শরণাগতরক্ষণ, ক্ষমা ও শ্রদ্ধা অহংকার ও কৃতজ্ঞতা, দান প্রকরণ, ধর্ম, সত্য, দেবতা, উপাসনা, আর্হিক ও কৃত্য, শবদাহ, অশৌচ, শ্রাদ্ধ ও তর্পণ, রাজধর্ম, সাধারণ নীতি, যুদ্ধ, দায়বিভাগ, প্রায়শ্চিত্ত, আয়ুর্বেদ, পশু ও বৃক্ষাদির চিকিৎসা, গাক্ধব, ব্যাকরণ, নিরুক্তাদি, জ্যোতিষ, বেদ, পুরাণ, দার্শনিক মতবাদ, আত্মীক্ষিকী, সাংখ্য ও যোগ, পূর্বোক্তের মীমাংসা, গীতা, পঞ্চরাত্র অবৈদিক মত।

পর্ব, অধ্যায় ও সংখ্যাসহ মহাভারতের শ্লোকগুলি আলোচ্য বিষয়ের সমর্থকরূপে পাদটীকায় সন্নিবেশিত হইয়াছে। গ্রন্থকার নীলকণ্ঠের টীকা হইতেও অনেক কিছু সংকলন করিয়াছেন এবং পাদটীকায় তাহাও প্রদর্শিত হইয়াছে।

মূল্য : দশটাকা মাত্র, ডাকমাণ্ডুল স্বতন্ত্র

প্রাপ্তিস্থান

বিশ্বভারতী গ্রন্থবিভাগ

৬৩ দ্বারকানাথ ঠাকুরের গলি, জোড়াসাঁকো, কলিকাতা।

Editor : Kshitis Roy

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# VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR  
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Volume XV, No. 9

MARCH, 1947

ANNAS FOUR

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## TWENTYFIFTH ANNIVERSARY OF THE INSTITUTE OF RURAL RECONSTRUCTION, SRINIKETAN

6. 2. 47.

The most outstanding event of the preceding month was, of course, the anniversary celebrations of the Sriniketan Institute. This being the twentyfifth anniversary, we ought to have held the Silver Jubilee of the Institute in a fitting manner. But as in the case of the Visva-Bharati, here too we had reluctantly to abandon the idea of a special celebration.

Conditions in Bengal are not congenial enough and the grim background of Calcutta and Noakhali is too sad a contrast for so happy a function. We shall have to await better times and more favourable circumstances for the holding of such celebrations.

The solemnity of this year's function was heightened by Pandit Kshiti-mohan Sen chanting Vedic verses which seemed extremely apposite in the context of recent events. The words were like a prayer for reconciliation.

"May brothers never hate brothers nor sisters hate sisters" went one of the verses. "Hither may all creatures come in a united stream. Here let plenty be heaped. May we incline the distracted towards one mind."

The address given by the Chairman, the Hon'ble Shri Harekrushna Mahatab, Premier of Orissa, struck this very keynote. It was a plea for a greater and deeper understanding between the two major communities of India.

"We stand at the cross-roads of a new epoch in India" said the Chairman, "and before we decide which path to follow we should give calm and quiet thought to the various problems facing us. There was a time when the seats of learning led the people in the domain of ideas. Unfortunately universities are no longer the sanctuaries of thought they were in ancient days. They have become hotbeds of ephemeral excitement. Therefore, we need all the more institutions like Santiniketan and Sriniketan where problems may be studied in an atmosphere of calm detachment and solution could be suggested."

"We are on the threshold of freedom. The British are definitely going to

quit and will no more interfere in our internal administration. The prospect of removal of the third party throws in lurid relief the problem of division among Indians themselves. Our problems can only be solved by the establishment of democratic principles, which I define as rule of the majority with the consent, of the minority. Ultimately we shall have to make a choice between the forces of fascism and democracy. If we want peace and progress let us range ourselves on the side of non-violence and democracy. No one can liquidate minority opposition. Rather should minorities be won over as Asoka wanted to win over non-Aryans through love, service and dharma. In the end we might have to accept the Russian solution of the greatest good for the greatest number. The total village service, or in Gandhiji's words *Somagra Gramaseva*, should be our motto. Gurudeva anticipated this and pioneered a comprehensive rural service at Sriniketan. He asked us to look at village life in its completeness, not piecemeal. The element of joy, he said, was as important to community as work for living. This ideal of total village service should be followed on an All-India scale. It is undeniable that the freedom of India must be based on the freedom and security and happiness of the seven lakh of India's villages and on our ability to ensure the elementary *four freedoms* for the entire rural population."

The Chairman's address given in simple and unassuming words impressed the audience, most of whom were people from surrounding villages. Prominent among those present were Mr. Horace Alexander and Mr. J. N. Talukdar, Secretary to the Government of Bengal Department of Education. After the meeting was over Shri Mahatab performed the opening ceremony of the annual exhibition and fair. A special feature of this year's exhibition was the display of a large number of posters, charts and models dealing with various aspects of village life, prepared at the Institute.

The annual rally and sports of the Brati Balakas and the Brati Balikas were held in the afternoon of February 6. Hon'ble Shri Harekrushna Mahatab hoisted the flag and took the salute at the parade. The programme included mass drill, physical exercise, archery contest and field sports. 450 Bratis belonging to 15 troops took part in the various items and events. While distributing prizes to the champions, Shri Mahatab expressed his sincere appreciation of the whole programme and, as a gesture of goodwill from the Orissa Government, announced that he would donate a sum of Rs. 200/- for a proper celebration of the rally next year.

The annual conference of the Mahila Samiti (Village Women's Association)

was held at Sriniketan on February 7. There was a large attendance of women from the neighbouring villages. Srijukta Hemlata Tagore presided over the conference and gave away prizes to a number of women for proficiency in needle-work and handicrafts. The annual report of the Samiti read in the conference revealed the growing popularity and influence of this organisation among village women.

The annual meeting of the ex-students of Sriniketan was held in the afternoon of February 7, with Gurdial Mallik in the Chair. Mallikji in his address dwelt at length on the ideals of Sriniketan as envisaged by Gurudeva.

"This meeting is in a sense a family reunion," he said, "but it also reminds us of the great responsibility we have to the community that we have built up here. The song with which we have begun the proceedings has told us of the nature of that responsibility. We have had the privilege to sit at the feet of Gurudeva whose life was dedicated to truth. We are all familiar with his great teaching that the finite should be related to the infinite, that, consequently our life ought to be related to some ideal. In his own life he has shown that man must aspire to live a complete life. Have we been trying to visualise the complete life of which Gurudeva dreamt and sang? Are we trying to live it? The answer, in most cases, I am afraid, would be in the negative "

"Three hundred and sixtyfour days of the year we only think of the particular bit of work in which we are all engaged instead of the ideal of the Visva-Bharati and the teaching of Gurudeva. He always wished us to connect our individual work with that of the institution as a whole. For, then alone would the Visva-Bharati become an organism instead of an organisation. There lurks in the corner the danger of sectionalism which, unless it is overcome, will tend to cast its dark shadows on the life of Santiniketan. Of course we need to foster individuality of everyone, but what we often do is to cultivate narrow individualism that is likely to lead towards disintegration. Why did Gurudeva bring us here when there was no dearth of schools in towns and cities of our land? For, Nature has a great truth to teach us. We must learn from her the harmony of relationship, harmony with the persons with whom we live, harmony between the different departments of the institution and that between the different parts of our own self. That president's seat of honour which lies vacant before us is a symbol of Gurudeva's spirit. Let us then beg his forgiveness for our failings. Let his spirit inspire us so that we might realise his ideal and the great truth for which he lived. May we, with his blessings, radiate joy and truth wherever we are. There is a saying in one of the scriptures that a man

who loves humanity is like a candle,—a candle of the Lord. May we all be then little candles of Gurudeva's ideal of harmonious relationship in this present world of discord. Let us open ourselves to the light of the *Rabi* as the plants do to that of the physical sun."

It was a happy reunion. In the business part of the meeting, the executive committee for the next year was elected and the future programme of work of the Association discussed. The following were elected members of the executive committee : President—Gouridas Mallik, Vice-President—Anilpada Bandopadhyaya, Secretary—Kalidas Ghosh, Asst. Secretary—Jnandas Ghosh. Treasurer—Raoshan Ali. Members—Sunil Chandra Sarkar and Ajit K. Bhattacharya.

A conference of the members of different Health Co-Operatives organised in the villages, was arranged at Sriniketan on February 7. Annual reports of some of the Health Societies were read in the Conference by their respective secretaries. Problems of public health in the villages and method of their solution were discussed and the plan for the next year's battle for health formulated. Proceedings of the conference clearly showed the keenness of the interest which the villagers were taking in their Health Co-Operatives.

The Annual General Meeting of the Visva-Bharati Central Co-Operative Bank Ltd., was held at Sriniketan on February 8. Charu Chandra Bhattacharya occupied the chair. The agenda of the meeting included presentation of the annual report, passing of the budget for the year 1947-48, election of directors etc. A resolution was unanimously passed in the meeting, urging upon the Bengal Government to lower the rate of interest at which cultivators can obtain loans from Co-Operative Societies and for this purpose to reduce the rate of interest to  $3\frac{1}{2}$  per cent from the present rate of  $5\frac{1}{2}$  per cent at which the Central Banks are allowed to borrow from the Provincial Co-Operative Bank.

At a subsequent meeting of the Board of Directors the following persons were elected office-bearers of the Bank for the year 1947-48 : Rathindranath Tagore—Chairman, Charuchandra Bhattacharya—Deputy Chairman, Tarak Chandra Dhar—Secretary, Jyoti Prasad Bhattacharya—Joint Secretary.

A large number of villagers came to Sriniketan to see the exhibition and the mela. Arrangements were made for folk entertainments during the three nights with 'Kavi' and 'Yatra' performances.

## NEWS AND NOTES

A dramatised version of Gurudeva's *Naukadubi* ( The Wreck ) prepared by Charuchandra Bhattacharya, was staged at Sriniketan in the first week of February by staff and students of Sriniketan and Santiniketan. The drama successfully brought out the tragi-comedy of errors and the psychological conflict of the principal characters.

Anthoer drama by Gurudeva was successfully staged at Santiniketan on February 18 by the staff and students of Santiniketan. The play chosen was the rather difficult allegory *Raktakarabi* ( Red Oleanders ). Joyasri Chanda in the role of Nandini gave an excellent interpretation of the heroine's character. She was well supported by the other members of the cast. A notable feature of the performance were the stage setting, dress designing and make-up. The contributions made in these directions by Vinayaka Masoji, Biswarup Bose and Gouri Bhanja Chaudhuri are worthy of note.

Adhyapaka Nirmalchandra Chatterji was invited as Chief Guest to attend a meeting of the All-India Children's Conference held at the Wheeler Senate Hall, Patna during the period 21st to 23rd February. The Conference was organised on the occasion of the fifth anniversary of the Kishore-Dal. S. Chatterji addressed the open session of the Children's Cultural Conference with the Hon'ble Chief Justice Sir C. M. Agarwala in the presidential chair.

Members of the Visva-Bharati and of the Santiniketan Asramika Sangha, subscribers of the three quarterly journals ( in English, Hindi and Bengali ) published by the Visva-Bharati, who have recently changed their addresses are respectfully requested to communicate their new addresses to the Karma-Sachiva, Visva-Bharati, P. O. Santiniketan, at their earliest convenience.

A welcome visitor to Santiniketan was Mr. E. A. Burt, Professor, Sage School of Philosophy, Cornell University, U. S. A. Prof. Burt who is utilising his annual sabbatical leave to make personal contact with leaders of Eastern

Schools of Philosophy in the Middle East, India, China and Far East, arrived here on March 1 on a two-day visit. In the evening of March 2 he addressed the staff and senior students of Santiniketan on World Co-operation and Philosophy. An important member of the American Philosophical Association, Mr. Burt has been deputed by that body to find out ways and means of how best may be achieved the largest measure of co-operation among the philosophers of the different lands. Such intellectual give and take, Mr. Burt said in his talk, would help us to understand one another better and thus promote the cause of world peace and fellowship.

Fresco-work on the walls of the Girls Studio in the Kala-Bhavana has been undertaken by Amala Basu and Bani Mukherjee—both former students of the department. The work will be done under the guidance of Gouri Bhanja Chaudhuri, Adhyapika of the Kala-Bhavana.

Adhyapaka Benodebehari Mukherjee's fresco-work on the walls of the Halwasiya Hall is being continued.

An exhibition showing works of painting and handicrafts done by the senior students of the Kala-Bhavana along with some pictures by our Acharyadeva and his well-known disciples, was opened in the Kala Bhavana in the middle of the last month. The exhibits were kept on view for a week.

Owing to his present indifferent state of health, Gurdial Mallik resigned his post as Curator, Rabindra-Bhavana and Editor-Manager, Visva-Bharati Quarterly, with effect from February 16. Adhyapaka Prabodhchandra Sen has taken over charge as Curator during the absence on leave of the permanent incumbent, Krishna Kripalani. Similarly S. K. George will act as Editor and Saileshchandra Chakravarty as Manager of the Visva-Bharati Quarterly during the absence of Shri Kripalani.

The following extract from a press-statement given by the Hon'ble Maulana Abul Kalam Azad, Member for Education, Government of India, will be of special interest to members of the Visva-Bharati :—

"The Government of India are considering the question of grants to educational experimental institutions without waiting for the time when the

results of such experiments have been verified. It is not suggested that the Government of India should be lavish or careless in making grants but wherever genuine efforts of this kind are in evidence, the Government should come to the help of the institution at the initial stages so that lack of funds may not hinder the institutions from carrying out their experiment. Two institutions of this type which have recently received Government help are the Jamia Millia University, Delhi and Santiniketan in Bengal."

The Rabindra-Bhavana has received the following gifts in the month of February. We convey our grateful thanks to the donors :—

<i>Name of Donor.</i>	<i>Nature of Gift.</i>
Prof. E. E. Speight Ootacamund ( S. I. )	Copies of five letters in English addressed to him by Gurudeva.
Shri Nirmal Kumar Bose Gandhiji's companion in Noakhali.	A specimen of Gandhiji's Bengali writing.

A joint excursion party of the Royal Asiatic Society of Bengal and of the English Speaking Union, Calcutta paid a one-day visit to Santiniketan on February 16. Included in the party were Mr. Jna Basu, Mr. O. C. Gangooly, Mr. and Mrs. A. F. Stark, Dr. M. Husain, M. A., Ph. D., D. Litt. of the Islamic History and Culture Department, University of Calcutta ; Mr. P. N. S. Crosland of the Statesman, Mr. B. Singh-Paul, Secretary, Royal Asiatic Society and others. They visited during the short time at their disposal the different departments at Santiniketan and Sriniketan and evinced keen interest in their activities.





## বিশ্বভারতা গবেষণা গ্রন্থমালা

### মহাভারতের সমাজ

পণ্ডিত স্ত্রীময় ভট্টাচার্য সম্প্রদায় প্রণীত

গ্রন্থকার রবীন্দ্রনাথের নির্দেশে মূল সংস্কৃত মহাভারত হইতে এই গ্রন্থের বিষয়বস্তু সংকলন করিয়াছিলেন। পাণ্ডুলিপির কোনো কোনো স্থান স্বয়ং রবীন্দ্রনাথ দেখিয়া দিয়াছিলেন। মহাভারতের সামাজিক এবং দার্শনিক সর্ববিধ আলোচনাই এই গ্রন্থে স্থান পাইয়াছে। গ্রন্থে প্রাচীন ভারতের সমাজের একটি সম্পূর্ণ চিত্র দেখিতে পাওয়া যায়। প্রবন্ধাকারে লিখিত গ্রন্থখানি মোট সাতচল্লিশটি প্রবন্ধে ৫২৮ পৃষ্ঠায় সমাপ্ত হইয়াছে। গ্রন্থের বিষয়সূচী নিম্নে প্রদত্ত হইল :

বিবাহ, গর্ভাধানাদি সংস্কার, নারী, চাতুর্বর্ণ্য, চতুরাশ্রম, শিক্ষা, বৃত্তিব্যবস্থা, কৃষি, পশুপালন, গোসেবা, বাণিজ্য, শিল্প, আহার ও আহাৰ্য, পরিচ্ছদ ও প্রসাধন, সদাচার, পারিবারিক ব্যবহার, প্রকৌণ ব্যবহার, অতিথিসেবা, শরণাগতরক্ষণ, ক্ষমা ও শ্রদ্ধা, অহংকার ও কৃতঘ্নতা, দানপ্রকরণ, ধর্ম, সত্য, দেবতা, উপাসনা, আত্মিক ও কৃত্য, শবদাহ, অশৌচ, শ্রাদ্ধ ও তর্পণ, রাজধর্ম, সাধারণ নীতি, যুদ্ধ, দায়বিভাগ, প্রায়শ্চিত্ত, আয়ুর্বেদ, পশু ও বৃক্ষাদির চিকিৎসা, গান্ধব, ব্যাকরণ, নিরুক্তাদি, জ্যোতিষ, বেদ, পুরাণ, দার্শনিক মতবাদ, আত্মীক্ষিকী, সাংখ্য ও যোগ, পূর্বোক্তর মীমাংসা, গীতা, পঞ্চরাত্র, অবৈদিক মত।

পর্ব, অধ্যায় ও সংখ্যাসহ মহাভারতের শ্লোকগুলি আলোচ্য বিষয়ের সমর্থকরূপে পাদটীকায় সন্নিবেশিত হইয়াছে। গ্রন্থকার নীলকণ্ঠের টীকা হইতেও অনেক কিছু সংকলন করিয়াছেন এবং পাদটীকায় তাহাও প্রদর্শিত হইয়াছে।

মূল্য : দশটাকা মাত্র, ডাকমাণ্ডুল স্বতন্ত্র

প্রাপ্তিস্থান

বিশ্বভারতী গ্রন্থবিভাগ

৬৩ দ্বারকানাথ ঠাকুরের গলি, জোড়াসাঁকো, কলিকাতা।

Editor : Kshitis Roy

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# VISVA-BHARATI NEWS

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ANNAS FOUR

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*Visva-bharati represents India where  
she has her wealth of mind which is for all.  
Visva-bharati acknowledges India's obligation  
to offer to others the hospitality of her best  
culture and India's right to accept from  
others their best.*

*Rabindranath Tagore*

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## INTER-ASIAN CONFERENCE AND VISVA-BHARATI

The Inter-Asian Relations Conference, which has just concluded its session at Delhi, will remain a memorable chapter of current history. This is the first time when representatives from all over Asia have met in conference to promote good neighbourliness and fellowship among themselves. It is a happy augury of the changing age and one fraught with vast possibilities.

To us in the Visva-Bharati this meeting of eastern nations is a matter of special interest and significance. This family reunion is in a sense a logical projection of a dream and a vision which always lay very close to Gurudeva's heart. "To bring the different cultures of the East into more intimate relationship with one another on the basis of their underlying unity"—was to Gurudeva an essential precondition of his International University at Santiniketan. The Visva-Bharati, he said, shou'd comprehend the whole range of Eastern cultures and reveal the Eastern mind to the world so that the minds of the East and West might meet in mutual understanding in the interests of world peace.

Seen from that viewpoint the Inter-Asian Conference prepares the ground for the more enduring work of cultural co-operation which forms the basic aim of the Visva-Bharati. It was therefore a happy co-incidence to find that among those who took a leading part in sponsoring the Conference, there were at least three, prominently associated with the Visva-Bharati—Mrs. Sarojini Naidu, our Upacharya, and two of our Pradhanas, Pandit Jawaharlal Nehru and Sir Sarvapalli Radhakrishnan. The Visva-Bharati was represented at the Conference by Pandit Kshitimohan Sen, Rathindranath Tagore and Tan Yun-Shan.

The following excerpts from a press-statement given by Pandit Kshitimohan Sen, giving his impressions of the Inter Asian Conference will be of interest to our readers :

"I am indeed fortunate in witnessing in this ancient capital of Delhi the mightiest congregation of this age, of representatives from all over Asia, met in conference to promote inter-Asian relations, and it is in the fitness of things that Delhi should be the venue of such a gathering, for was it not in this ancient city that emperors and kings of another age met for the performance of royal sacrifices resplendent in all their glory.

"The old era is about to depart and the dawn of a new epoch is in sight. That such a gathering as this should take place in this moment is dictated by circumstances, and is inescapable. The invocation, the arrangements and the congregation are all stupendous, the like of which have not been seen before. But all the time I have felt the absence of Gurudeva Rabindranath.

"I wish he were alive today to witness this fulfilment of his cherished dream for uniting the cultural elements of this great continent. This was a cause dearest to his heart. In a world indifferent or hostile to ideas of inter-

nationalism, he founded the Visva-Bharati designed to be the international university of his dreams.

"At that time the very mention of the word "international" was the subject of taunt and sarcasm and yet undaunted he proclaimed the mantra of the unity of all the races of Asia, and made such words as internationalism and interdependence familiar to a mocking world. It was Rabindranath who was the first to proclaim the idea of greater India. In spite of financial difficulties, he instituted in the Visva-Bharati, the study of Chinese, Tibetan, Arabic and Persian civilisations. For the teaching and study of Tibetan and Chinese languages, he invited such savants as Levy, Winternitz and others from different countries and sent out learned men to other parts of the world.

"Later in his old age and with failing health he travelled to Burma, China, Japan, Java, Bali, Siam, Cambodia and to Iran, Iraq, Arabia and Egypt and by his travels and speeches preached and established a deep bond of affection and friendship between these countries and his motherland. For having preached against selfish interests of narrow nationalism, he was subjected to severe criticism in America, China and Japan. In his own land he was the butt of sacrastic attacks, but till his last days on earth he never forgot for even a single moment his mission of establishing amity and understanding between the Asiatic peoples. Had he lived to be with us today, what supreme pleasure he would have derived from this conference ! In this he would have realised the materialisation of his most cherished dreams.

"This gathering is the meeting ground of all the different cultures of the East. Let us seek benediction for the complete success of the efforts. We offer our salutations to its leaders, to its invited guests, and to all helpers and organisers. Let this beginning be for common good. Let the beginning blossom forth in all countries into the common good of all the races of the world."

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## GLEANINGS FROM GURUDEVĀ.

Mankind must realise a unity, wider in range, deeper in sentiment, stronger in power than ever before.

The first step towards this realisation is to create opportunities for revealing the different peoples to one another.

We must find some meeting-ground, where there can be no question of conflicting interests. One of such places is the University, where we can work together in a common pursuit of truth, share together our common heritage.

The East, for its own sake and for the sake of the world, must not remain unrevealed. The deepest source of all calamities in history is misunderstanding. For where we do not understand, we can never be just.

Being strongly impressed with the need and the responsibility, which every individual to-day must realise according to his power, I have formed the nucleus of an International University in India, as one of the best means of promoting mutual understanding between the East and West.

But before Asia is in a position to co-operate with the cultures of Europe, she must base her own structure on a synthesis of all the different cultures which she has.

In this belief, it is my desire to extend by degrees the scope of this University on simple lines, until it comprehends the whole range of Eastern cultures—the Aryan, Semitic, Mongolian and others. Its object will be increasingly to reveal the Eastern mind to the world.

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India has her renaissance. She is preparing to make her contribution to the world of the future. In the past she produced her great culture, and in the present age she has an equally important contribution to make to the culture of the New World which is emerging from the wreckage of the Old.

This is a momentous period of her history, pregnant with precious possibilities, when any disinterested offer of co-operation from any part of the West will have an immense moral value, the memory of which will become brighter as the regeneration of the East grows in vigour and creative power.

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## SIAMESE DELEGATION AT SANTINIKETAN

A pleasant function was held in the evening of March 18, at the Cheena-Bhavana Hall to accord a reception to the members of the Siamese Delegation who visited Santiniketan on their way to Delhi to attend the Inter-Asian Relations Conference.

In an introductory speech, Tan Yun-Shan, who presided over the meeting, conveyed his warmest welcome to the delegates on behalf of the staff and students of the Visva-Bharati. He expressed the hope that as the days go by provision would be made here for the study of the history and culture of Thailand.

The leader of the delegation, Phya Anuman Rajadhan, Vice-President of the Royal Institute of Siam, a most prolific writer and translator and one of the prominent litteratures of Siam, deeply interested in Arts, History, Archaeology, Religions, Philology and Philosophy, replied to the address of welcome.

He traced the close cultural bond dating from historical times, subsisting between Siam and China on one hand and Siam and India on the other, and described how Siam had absorbed the cultural influence of both the countries and yet succeeded in maintaining her individual national integrity. He went on to describe the way in which Siamese literature and language, art and architecture, music and drama had been influenced, in almost equal measure, by China and India.

He narrated how the visit paid by Gurudeva to Siam in 1924 and the attempts made by Swami Satyananda Puri had in recent times strengthened Indo-Siamese bond of fellowship. After describing the origin of the Thai-Bharat Cultural Lodge under Swamiji's inspiration, Phya Anuman Rajadhan referred to the generous help and patronage given to this movement by Netaji Subhas Chandra Bose and later on by his follower Mr. Devnath Das of the Azad Hind Government.

Concluding, the leader of the delegation said, "Culture has always been the direct avenue of contact and clean understanding between one nation and another. I do hope that with your sympathy the Thai-Bharat Lodge will make great strides towards its goal of promoting understanding and friendship between India and Siam".

Other members of the Delegation, Nai Sukich Nimahemindra, Fellow of the Royal Institute of Siam, and Holder of the Order of the White Elephant, and Nai Monoj Vudhaditya, a well-known journalist, also addressed the gathering. Miss Chaluay Kanchanagom, one of the pupils of the late Swami Satyananda Puri, and a lecturer of the Chulolongkorn University, the only lady-member of the Delegation, thanked those present for their kind reception and hospitality.

## POLITICAL RELIGION AND RELIGIOUS POLITICS\*

Prof. George Catlin gave an informal talk on Political Religion and Religious Politics to the senior students and members of the staff, Visva-Bharati, at the Cheena-Bhavana Hall in the evening of March 19 last.

His purpose, he declared, was to provoke a number of questions, questions to which the right solution has to be found out for the future peace of the world. Referring to the Visva-Bharati he said that, in a free India, this institution with its prestige and potentiality would come to stand for the international aspect of Indian aspirations. As examples of a synthesis between ardent nationalism and internationalism, he quoted Mazzini, Vivekananda and Gandhiji. The issue of modern life could be conveniently grouped round the concept and practice of Political Religion and Religious Politics. A purely political religion is one we can dispense with. Whenever religious feelings have been used for exclusively political ends, the results have not been happy for politics and have always been disastrous for the religious spirit. We suspect, naturally, anything that politicises religion, or makes it an instrument of power politics.

On the other hand a fairly clear religious attitude seems essential for social health and leadership. It should of course be right religion rather than dogma. Two characteristics of the right religion are charity and tolerance. The task involves both theory and practice.

To take the practical approach first. Religion, in spite of the customary charge of Marxist theory against it, in its practical and external side always expresses itself in service. But that spirit of religious service is singularly absent from the modern secular world. Yet he was an optimist, mainly because of his recent experiences of a number of organisations here and abroad and the success with which most of these organisations had conducted themselves. He referred to the recent meeting of young people at Oxford which at least revealed a mood in the student youth who look to this kind of approach with hope and loyalty. The work of the Belur Math which he had seen a few days back, was also quite encouraging. Its attempt to find out the unity of all religions and a common basis of philanthropic activity, was supplemented in the work of such organisations as that of the Quakers and the Jesuit Fathers. And the private audience which Prof. Catlin recently had with the Pope again emphasised the need and possibility of uniting the great world religions on common and agreed principles for united social action.

But what would be the plan of campaign for making this approach effective in collective life? At the moment there are only tentative things and movements which have surely to be used but with tact if we are to solve these

\* We are indebted to Adhyapaka Sisir K. Ghose for the above report.

problems satisfactorily. In India, he thought, a similar approach had become obligatory and it might be practicable. It involves, incidentally, the complex question of religious instruction in the schools, a positive decision with regard to which has to be reached by a Council of all denominations. The problem was intimately connected with that of education.

His next suggestion was, he said, more sweeping. 'The discovery of some agreed religious principles for the purpose of common social welfare looks like a hopeless endeavour. Religious history seems to give a negative verdict. But the attempt of Jacques Maritain, for instance, seems to be full of hope. The mystical element is, according to Maritain, the core of all religious feeling. The unanimity about the mystical element in religions shows it is genuine. Here in the basic mystic experience we find something firm beneath us from which we could step ahead.

Adler's psychological analysis is also of considerable interest in this connection. It points to the appetite for power which man has and how to conquer it by discipline. Excessive self-will unadjusted to reality is the reason of the fear and frustration in which most of us live. If Adler's theory is even partly right it sheds a light on the religious technique of improving our self-control and adjustment with the world around us. For us the menace of war is very real and what are we going to do about it? Re-education, that is what we are told. But before re-educating Germany, for instance, we should re-educate ourselves, and this not merely as a pious wish, but as a discipline, a religious discipline.

But how to do it in terms of existing social and political organisations? Nations are divided against each other. A cultural movement could be started which would gradually spread out to wider fields. A beginning could be made with English speaking countries, for instance. That block could gradually draw within it other countries and civilizations. Thus we could move towards world unity and world civilization, in keeping with the highest ideals of humanity. But again what about the machinery which would bring it about? U.N.O. had great responsibilities in this connection. World Government is not easy unless we have, as a preliminary, a cultural unity. The cultural unity would be greatly helped by the psychological and religious exploration towards finding out a common basis for larger groupings of mankind. Only thus can our highest destinies be fulfilled.



## NEWS AND NOTES

It will be recalled that four prizes are awarded every year to students of the Patha-Bhavana out of an endowment created some time ago in the Visva-Bharati by the Santiniketan Asramika Sangha in the name and memory of four adhyapakas of Santiniketan Brahmavidyalaya. The prizes were awarded this year to the following students for proficiency in the subjects mentioned against their names :

Ajit Kumar Chakravarty Prize for English	— Sivani Guha.
Jagadananda Roy Prize for Mathematics	— Supriya Guha.
Nepalchandra Roy Prize for History	— Sunitendranath Tagore.
Dinendranath Tagore Prize for Music	— Manju Roychaudhuri and Puravi Datta.

There was a music competition held at Sinha-Sadan on January 17 to adjudge the award of Dinendranath Tagore Prize for Music. Sj. Jnanendranath Chattopadhyaya, a former adhyapaka of the Vidyalaya, presided over the function and gave away the prizes.

Rabindra-Bhavana received the following gifts last month. We convey our best thanks to the donors.

Eight Gramophone Records of Gurudeva's songs — from Secretary, Visva-Bharati Music Board.

*Bengal Past and Present* ( 1946 ) containing  
an article on the Garden-house of Prince Dwarkanath Tagore—from  
Tapanmohan Chatterji.

Copies of four letters written by Gurudeva— from Sj. Himansuproakash Roy.  
One copy of *Le Prince Charmant* ( Fr. trans. of *Lipika* )—from Mr. C. A.  
Hogman.

Personal effects of Gurudeva ( Wearing apparels ) — from Srimati Pratima  
Tagore.

Eightynine paintings of Gurudeva, selected by Nandalal Bose, have been shipped to Melbourne, Australia, for exhibition in the National Gallery of Australia. The exhibition is being arranged at the personal initiative and interest of Mrs. R. G. Casey.

The following table shows the distribution of newly admitted students in the Patha-Bhavana and Sangita-Bhavana. The total number of new admissions is 56—53 in Patha-Bhavana and 3 in Sangita-Bhavana.

Bengal—44, Bihar—4, C. P.—2, Punjab, Bombay, U. P., Assam, Ceylon and U. S. A.—1 each.

Our Annual Athletic Sports took place at Santiniketan during January 25 to January 27. There were as many as fifty different items for all the sections. The names of the group-champions are given below :

Open—Chittaranjan Das ; Senior Boys—Prabir Guha Thakurta ; School Boys A—Shibkrishna Kar ; School Boys B—Tan Li ; School Boys C—Joydev Basu ; Senior Girls—Kiran Barua ; School Girls A—Jayati Gupta ; School Girls B—Kayka Chaudhuri ; School Girls C—Alo Datta.

The Tug O' War event was won by the staff and ex-students who prevailed over the team of present students. Chittaranjan Das of Patha-Bhavana gave a creditable display and qualified himself as the Best Man winning 22 points as against the second man's 14 points.

We are glad to report that Santosh Kumar Bhanja has been elected to serve on a committee constituted by the Government of India to draw up a syllabus and prescribe a course of studies for basic education under the Sargent Scheme.

Owing to unavoidable reasons the Guest Houses at Santiniketan remained closed for two weeks beginning from March 4.

Under the auspices of Calcutta University Rabindra Parishad an exhibition of Gurudeva's paintings—numbering sixty—was held at Asutosh Hall during the period March 9 to March 12. The paintings were selected from our collection at Rabindra-Bhavana by Nandalal Bose. The exhibition was opened by Sj. Pramathanath Banerjee, Vice-Chancellor of the University.

The annual Gandhi Day was duly observed at Santiniketan on March 10. On this occasion the asrama presented a picture of lively activity. The staff and students engaged themselves in different batches in doing the daily round of duties usually performed by menials. Cooking, cleaning, sweeping formed some of the main activities. Thus we paid our annual homage to the ideal of self-help which Mahatmaji symbolises in his own life.

Mr. E. A. Burt, Sage Professor of Philosophy, Cornell University, U. S. A., well-known author of *The Metaphysical Foundations of Modern Science*, who paid a visit to Santiniketan last month, writes as follows in a letter :

"How I wish I had learned more about Santiniketan before I came here, and had visited it earlier in my Indian pilgrimage ! Then I could have used what you are doing as a living illustration of the fact that a deepened philosophic understanding between nations, and especially between East and West, is not only possible but is being gradually realized. But better late than never. I leave Santiniketan now with renewed faith that co-operative work on all kinds of human problems, when pursued in terms of a world perspective, can arouse enthusiastic devotion and creative happiness in those who participate in it. You are carrying forward a great task, and it has been a privilege to share in it during this brief visit.

I trust that whatever the philosophical associations of the various countries do to contribute their part in building the foundations of peace and harmony in the world will be done in closest relation to what is going on here."

Three exhibitions were held in the Havell Hall in the month of March. The first exhibition showed a number of pictures by Havell, Gaganendranath, Abanindranath, Gurudeva and Nandalal Bose. The second exhibition was arranged in honour of the Siamese delegation. Towards the last week of the month there was a third exhibition of paintings and handicrafts by the First and Second Year class students of the Kala-Bhavana, done during the current term.

A number of paintings and some specimens of handicrafts done by the staff and students of the Kala-Bhavana have been sent to Agartala for the purpose of an exhibition to be held there. The exhibits were sent with Dharendra Krishna Dev Burman, a former student of the Kala-Bhavana.

The following accessions have been made to the library and museum sections of the Kala-Bhavana :

*Books and Reproductions* : *Sculptures* by Sudhir Khastgir ; *Six Sketches* by Nandalal Bose.

*Museum articles* : Stencilprint of *Village Scene* by Krishnabala Asthana ; Wooden Mould for *Saj* ( 1800 A. D. ) presented by owner, S. J. Tarinicharan Sutradhar of Chota Bainan, Burdwan ; Old painting by a folk artist of Andhra

presented by E. R. Kumarilaswamy ; Wooden figure from Philippine Islands presented by Herr Hans Neuhaus. We thank the donors.

We have received reliable information to the effect that the Trustees of the Rai Bahadur Bisseswarlal Motilal Halwasiya Trust have signified their willingness to extend their grant to the Hindi-Bhavana by another year, viz. 1947. The Trust it is gathered, has also provided for a handsome lump donation towards capital expenses of the department

Pandit Hazariprasad Dwivedi presided over the literary section of the thirtyfourth annual session of the All-India Hindi Sahitya Sammelan held in Karachi, *in absentia*. In his presidential address Dwivediji put forth a strong plea for planning in the field of literary output to avoid unnecessary duplication. He also drew pointed attention to the need for catering to the growing interest among the masses in literature and art. Panditji's address was widely quoted in North Indian papers and periodicals.

Panditji also presided over the anniversary celebrations of the Harischandra Sabha of the B. N. College, Patna, in February last. In his address he observed that Hindi had a bright future if only it could shoulder its responsibilities and fulfil its heavy obligations. He also led a lively discussion on the function of art and the artist's place in society, at a meeting of the Art and Artists Club of Patna.

A meeting of the Hindi Samaj was held in the Cheena-Bhavana to mourn the loss of two eminent Hindi litterateurs—Pandit Ayodhyasingh Upadhyaya and Rao Raja Shyambehari Mishra. Adhyapaka Mohanlal Bajpai was in the chair. The speakers referred to their pioneering work in the various branches of Hindi literature.

Third and Fourth numbers of Vol. V of our Hindi Quarterly, the *Visva-Bharati Patrika* have just come out.

The contents of No. III, Vol. 5 are : Portion of a translation of Gurudeva's *Dui Bon*, *Conversation of Gurudeva with H. G. Wells* and a brief essay, *The Creation of Heaven* by Gurudeva ; *Kabirapantha and its principles* by Hazariprasad Dwivedi ; *Development of Religions in India* by Bhadanta Santi Bhikshu ; *Revolution in the Expansion of Knowledge* by Satischandra Guha-Thakur ; *Place of Nature in Sanskrit lyrics* and Bhatkhande notation of a Vedic hymn to

rains ( put to tune by Gurudeva ) by V. Wazalwar. There are also reviews of contemporary publications and a frontispiece in colour by Ramkinkar Baij.

The contents of No. IV, Vol 5—with which the fifth volume is completed—are : Last instalment of the Hindi version of Gurudeva's *Dui Bon* ; an essay on the *Hindus and Moslems* by Gurudeva ; *Something about Myself* by Gurudeva ; *Religious Aspiration in Medieval Times* by Hazariprasad Dwivedi ; *Jaina Apabhramsa Ramayana* by Ramsingh Tomar ; *Development of Religions in India* ( sequel ) by Bhadanta Santi Bhikshu. There are besides, book-reviews, editorial notes and reproduction of a fascinating Dacca-sari design.

The Annual Vasantotsava ( Spring Festival ) was held at Amrakunja on March 7 in the morning. It commenced with a choral procession to the accompaniment of dance and music. The procession terminated at Amrakunja where the actual ceremony was held. Pandit Kshitimohan Sen presided over the ceremony. The programme consisted of dances, songs and recitations.

The research scheme for soil conservation has successfully completed the first three year period of its operation. The scheme has been granted an extension of term by the Imperial Council of Agricultural Research and Bengal Government in the Department of Agriculture. Work to be done during this season will include collection of comparative data on the amount and rate of erosion peculiar to the red soil of West Bengal.

Before commencing work according to the new programme, Sankar C. Maitra, Botanist-in-charge of the Scheme, undertook an extensive study tour in South India towards the end of February. He visited the Dry Farming Station, Hagary, Bellary District and the Agricultural Research Station, Nanjanad, Ootacamund. He also visited the Agricultural College and Research Institute and the Imperial Sugarcane Breeding Station at Coimbatore.

We are glad to report that a Co-Operative Health Society has been organised in Faridpur Village, P. S. Illambazar. The services of a qualified medical man have been secured for this society. Our Health Service Scheme is growing in popularity and real interest is being taken by villagers in problems of public health in the villages where Societies are functioning.

Failure of paddy crop during the last season in villages under the Unions,

Srinidhipur, Sarpalehana and parts of Taltore and Bolpur is causing much hardship to the villagers in those areas. Scarcity of straw gives rise to a real problem in the matter of fooder and shelter. Attention of the authorities has been drawn to the unhappy state of affairs.

Students of the Siksha-Satra and Siksha-Charcha Bhavana visited Berhampore and Murshidabad on their annual excursion. The excursion was highly successful.

On an invitation from the Friends Service Unit, Jyotiprasad Bhattacharya, Economist, Sriniketan, delivered a course of three lectures on the Economic Background of Rural Bengal at a Training Camp organised by the Unit.

Gurudeva's dance-drama *Chitrangada* was staged in Delhi as part of a cultural programme arranged by the Inter-Asian Relations Conference for its delegates. The performance was well received by the distinguished audience and particularly by the delegates from U. S. S. R.

Mrs. Sarojini Naidu has been appointed Upacharya ( Vice-President ) of the Visva-Bharati for another term of two years, viz. 1947 and 1948. The following have been elected Pradhanas of Visva-Bharati : Mahatma M. K. Gandhi, Dr. Tai Chi Tao, S. L. K. Elmhirst, Pandit Jawaharlal Nehru, Sir Mirza Ismail, Smt. Sarojini Naidu, Sir S. Radhakrishnan and S. Sudhiranjan Das.

At a meeting of the Samsad ( Governing Body ) of the Visva-Bharati held in Calcutta on the 16th March, 1947, Rathindranath Tagore, Karma-Sachiva, placed the Budget Estimates for the working of the institutions under the Visva-Bharati during the financial year 1947-48. The estimates showed that our income during the year would amount to Rs. 9,95,000/- as against the total expenditure of Rs. 11,20,000/-. Thus the deficit worked out at Rs. 1,25,000/-. The Karma-Sachiva emphasised the need for increasing our annual income by Rs. 1,00,000/- at least.

The following were elected members of the Visva-Bharati during the months of January, February and March, 1947 :

*Life Members* : Mrs. Nandarani Debi, Waman Mangesh Bhandare, Mrs.

Binapani Gupta, Nirmal Chandra Sinha, Sm. Charusila Raza, Sourendra Mohan Goswami, Dwijendranath Chatterjee, Bhabes Chandra Mitra, Biswanath Paul, Amiya Kumar Bhattacharya and Ajoy Gupta.

*Ordinary Members :* Gopal Mukherjee, Santosh Chandra Mukherjee, Arya Kumar Sen, Sirish Chandra Roy, Monu Gupta, Hemchandra Banerjee, Mrs. Prembala Majumdar, Ramnath Suri Bimalendu Choudhury, K. S. Ramachandran, Dhiresb Bhattacharya, Rajendranath Roy, Bastimal Lunawat, Purna Ganguly, Birendranath Chatterjee, Nripendra N. Som, P. K. Biswas, Jyotsna Kumar Ghosh, Dhirendranath Chatterjee, Md. Gholam Rahman, Himansu Sekhar Ghosh, Birendra Kumar Roy, Sailaja K. Bhattacharya, Mrs. Maya Banerjee, Anil Das Gupta, Jagamohan Mukhopadhyay, Dhrubajyoti Guha, Mrs. Bani Nandi Majumdar, Satyendranath Chatterjee, Sudhir Kumar Chatterjee, Mrs. Charubala Tagore, Sashi Bhusan Das Gupta, Jitendra Mohan Sen Gupta, Sukdev Bhattacharya, Purnendu Ghosh, Narayandas Roy, Bhujanga Bhusan Mitra, Satyapriya Ganguly, Kamalesh Sikdar, Bejoy Kumar Sarkar, Biswanath Dawn, Tulsidas Mukherjee, Himangsu Kumar Gupta, Kanailal Mukherjee, Ramendranath Bhowmik, Chittaranjan Choudhury, Sm. Binapani Debi, Kanai Lal Majumdar, Mrs. Diptima Mukherjee, Prabodh Kumar Ghosh, Sudhangsu Kumar Mukherjee, Jibananda Mukherjee, Ananda Gopal Sengupta, Rameswar De, Rohindra Chakravarty, Dilip Kumar Sen, Bhupendra Kumar Mukherjee, K. N. Gopalan, Mrs. Kalyani Das, D. H. Morris, Prabir Chandra Sikdar, Miss Nandini Majumdar, Satyesh Bhattacharya, Gourisankar Saha, Nalini Ranjan Mukherjee, Siddheswariprasad Bhaduri, Siddheswari Prasad Ray, Dhirendralal Mukherjee, Kaliranjan Chatterjee, Kunwar Ahmed Hussain Chattha, Mohini Mohan Mukherjee, Hariprasad Chatterjee, Alak Chandra Gupta, Sukumar Sen, Debabrata Roy, Gunada Majumdar and Prabhat Chandra Das.

Names of the following members were transferred to the rolls of Life Members :

Shivaprasanna Ghosal, Mukul Dey, Kshetramohan Bose and Miss Hembala Sen.

We received the following donations during January, February and March, 1947 :

From H. E. H. The Nizam of Hyderabad ...	Rs. 15,000/-
„ Shri Chiranjilal Bajoria ...	Rs. 251/-

Dr. Prabodh Chandra Bagchi paid a donation of Rs. 1,000/- to Santiniketan Hospital which will constitute the nucleus of a fund under the name "Gopa Memorial Fund" and the income therefrom will be spent in distributing

medicine and diet to deserving persons at the discretion of the medical officer of Santiniketan.

### ALUMNI NEWS

It is with a sense of profound sorrow that we have to report the death of the following former students of Santiniketan :

**Rajsabhabhushan Haridas Bhattacharjee**—A student of Santiniketan during the early days of Brahmavidyalaya, S.j. Bhattacharjee made his mark in later life as a successful businessman and public worker. He was Founder and Managing Director of the Tripura Modern Bank.

**Shyamalkanti Mukherjee**—A student of Siksha-Bhavana during 1934-36, he always took prominent part in social and welfare work. After graduation he joined the Dehra Dun Municipality and rose to be its Executive Officer.

**Krishna Nadkarni**—He joined the Patha-Bhavana as a very young boy and left the asrama in 1934 on passing his matriculation examination. He is remembered by the very active interest he took in all literary and social functions.

**Manjari Roy ( nee Sen )**—A student of the Sangita-Bhavana during 1942 to 1945. Her cheerful disposition and simple ways endeared her to everybody. She was married only recently.

We convey our deepest sympathies to the bereaved families and friends of the deceased. May their souls rest in peace.

*Correction :* The association of former students of Sriniketan is functioning as a branch organisation of the Santiniketan Asramika Sangha. The meeting held on February 7, of which a report appeared in our last issue, was the annual meeting of the Asramika Sangha, *Sriniketan* Branch.





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# VISVA-BHARATI NEWS

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Volume XV, No. 11

MAY, 1947

ANNAS FOUR

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## NEWS AND NOTES

Pandit Kshitimohan Sen conducted Varshasesh ( New Year's Eve ) service on April 14. In his discourse he brought out the solemn import of the occasion. "The New Year's Eve," he remarked "has a profound significance. It marks the end of the old year and brings us before the threshold of the new. Our mind scattered over three hundred and sixty four days, collects itself on this last day of the year and takes stock of all that is past and gone and looks forward to the coming year. This is an occasion to renew our resolutions in a prayerful spirit."

Pandit Kshitimohan Sen reiterated and re-emphasised his previous day's sermon while conducting Navavarsha ( New Year's Day ) service in the mandir on April 15. "We have to shake off", he said, "all that is worn out and old and welcome the new. The golden fingers of the first day's sun knocks upon the doors of our slothful slumber. But we wake not to his clarion call. Nature's morning dawns from day to day while Man gropes benighted in the darkness of his spirit. We must firmly resolve to usher a new dawn in human history, cost whatever sacrifice it might. Otherwise our New Year's observance becomes futile and meaningless."

Following the usual custom we celebrated the eighty-sixth birthday anniversary of Gurudeva on April 15—the Bengali New Year's Day. After the Navavarsha service teachers and students, guests and visitors, congregated in the Amrakunja where the birthday function was held with due solemnity.

At the outset, chanting suitable Vedic verses Pandit Kshitimohan Sen paid homage to the spirit of Gurudeva pervading over and permeating all the activities of the asrama.

Thereafter Rathindranath Tagore Karma-Sachiva read out an article, especially written for the occasion, outlining Gurudeva's ideals with regard to Visva-Bharati. With extensive quotations from Gurudeva's works showing the

deepest affinity existing between him and the spirit of nature and man, S. Tagore went on to describe Visva-Bharati as epitomising some of the noblest aims and ideals of his father.

"His (Gurudeva's) vision led him to break through the barriers of separateness and see the human family as one and indivisible, bound together in fellowship and amity, giving one another of their best so as to create the fundamental conditions of world peace. India became for him a guest house of the world creating unity out of diversity, a great ocean of humanity in which races and nations commingled. Visva-Bharati, its founder said, should provide shelter to the various cultures of the East and approach the West from the standpoint of eastern unity. Visva-Bharati was India's gift to the world."

Concluding, S. Tagore said : "Not individuals alone but the whole human race must needs fulfil the duties and obligations attached to the heritage left by Gurudeva. The world must needs for its own salvation, follow the path of *maitri* pointed out by the Gurudeva. Economic and political relationship will avail us nothing if we could not achieve real fellowship of minds and hearts. Such unity and understanding is possible only on the cultural plane. We of Visva-Bharati have very special reasons to remember and propagate this truth. In the twilight of an epoch's end whatever might become blurred and indistinct this central teaching of Gurudeva must be held aloft as a flaming beacon."

The function closed with a recitation by Dr. Amiya Chakravarty.

Later in the evening there was a performance of Gurudeva's dance-drama Chitrangada in front of the Library verandah.

Letters have begun to arrive from Dr. P. C. Bagchi who has just joined his duties as the first Visiting Professor of Indian History and Culture at the National Peking University at Peiping. Journeying by air from Dum Dum, Dr. Bagchi landed in Hong-Kong early in March. He visited Shanghai and Nanking *en route* to Peiping. At Nanking he met our old friend and benefactor Dr. Tai Chi-Tao, Dr. Chu Chia-Hua, Minister of Education, National Government of China, Dr. Han Li-Wu, Vice-Minister of Education and other prominent officials and distinguished scholars. They evinced keen interest in the activities of the Visva-Bharati and conveyed through Dr. Bagchi their sentiments of friendship to the people of India.

We give below extracts from a report appearing in a prominent Hong-Kong daily about Dr. P. C. Bagchi :

Dr. P. C. Bagchi, the first Professor deputed by the Government of India to work as Professor of Indian History and Culture at the National Peking University, arrived here on Saturday ( March 1 ) by plane. He will soon be leaving for Peiping.

Dr. Bagchi is the first Indian Sinologist and is an international authority on the history of Sino-Indian Cultural relations. He has made specialized studies of Chinese Buddhism and Chinese History. He has several books to his credit : *History of Chinese Buddhist Literature* ( in French ), *Critical Edition of two Ancient Chinese-Sanskrit Dictionaries* and his latest book *India and China* in which he has given a connected account of the ancient Sino-Indian Cultural Relations.

Dr. Bagchi was a professor of the Calcutta University for many years. He then directed the Sino-Indian Cultural Studies in the Visva-Bharati, the International University of Tagore of which he is the Director of Research Studies. Dr. Bagchi is a member of the Sino-Indian Cultural Society.

Dr. Bagchi has a Chinese pen-name *Shi Kio-Yue* which is a Chinese translation of his Indian name".

We convey our deepest sympathies to the bereaved members of the family of two distinguished sadasyas of the Visva-Bharati—Arunkumar Chanda and Capt. P. K. Sengupta. They were prominent in public life, and their services so freely rendered will be gratefully remembered. Their untimely death is mourned all over the country. We, of the Visva-Bharati, shall hold their memory especially dear because of the many personal ties with which we were bound to them.

Five Indonesian delegates to the Inter-Asian Relations Conference representing various youth organisations of Indonesia paid a brief visit to Santiniketan on April 15.

The Visva-Bharati Quarterly Vol. XII—Pt. 4 is in the press and is expected to be out early in May. Among the more interesting features are a further instalment from Gurudeva's *Panchabhut* ( translated by Indira Devi ), an article on 'Religious Pacifism in the West' by Mr. Horace Alexander, another on 'Muslims and Indian Sciences' by Dr. Brikramjit Hasrat, a comparative study of Tagore and Croce by Sri Prabash Jiban Chaudhury and an article by Dr. Krishnalal Sreedharani on "Aspects of American Literature". The illustration is a cartoon on Cubism by Dr. Abanindranath Tagore.

Rathindranath Scholarship valued at Rs. 10/- per month and Samavaya Bhandar Jubilee Scholarship of Rs. 5/- per month have been awarded to Juthika Dhar ( 3rd Group ) and Tara Devi ( 8th Group ) of the Patha-Bhavana, respectively.

Out of the proceeds of Barodakanta Roy Memorial Fund six book prizes of Rs. 5/- each have been awarded to the following students of the Patha-Bhavana : Suhotrakumar Ghose ( 3rd group ), Sukhendu Mitra ( 3rd Group ), Chittaranjan Sarkar ( 3rd Group ), Pannalal Mukherjee ( 5th Group ), Meera Banerjee ( 4th Group ) and Jharnarani Seal ( 4th Group ).

## C. F. ANDREWS : MINISTER OF RECONCILIATION

By S. K. George

The friendship between Gurudeva Tagore and Deenabandhu Andrews has been one of the most beautiful things in recent Indian history. It was a symbol of the union between the East and the West, a cause which was very dear to the heart of both of them. The delightful *Letters to a Friend*, edited by C. F. Andrews, reveal the strength and the quality of the bond between them. Writing on his birthday in 1921 the Poet said to Andrews : "Away from you this day is merely a date in the calendar . . . . . The East and the West have met—this great fact of history has so far produced only our pitiful politics, because it has not been turned into truth. Such a truthless fact is a burden for both parties. . . . . But deep in the heart of this meeting is surely maturing the seed of a great future of union. . . . . You have expressed that great truth in your life. In you, the apparent conflict of the East and the West has unveiled the great beauty of its inner reconciliation."

That word *reconciliation* was the key-note of the life-long ministry of Andrews. In that he was carrying on the great tradition of Christian Apostleship. For St. Paul, the greatest of Christ's apostles, had described the mission entrusted to him by his Master as a "ministry of reconciliation"—reconciling man to God and man to man. This was preeminently the mission of Christ's Faithful Apostle to India ; and a book has recently been published about him with the appropriate title : *C. F. Andrews : Minister of Reconciliation*.

Inmates of Santiniketan and visitors to the asrama will recall the famous picture in Kala-Bhavana by Abani Babu, called "The Peace-Maker". Andrews throughout his life was a peace-maker and richly did he reap the reward promised to peace-makers by his Master : "Blessed are the peace-makers, for they shall be called the children of God". It must have been a comparatively easy thing for the Deenabandhu to bring about peace between Gurudeva and Mahatmaji, for they too were children of God themselves and so could be made to understand each other.

But, as we all know, the Deenabandhu spent himself, poured out his life, in seeking reconciliation between people embittered against each other. The way in which he lived down, or rather *loved down*, opposition is one of the most remarkable things about his life. There was a time when Christian missionaries and Christian people in general in India distrusted, maligned and even hated Andrews. But he went quietly on, faithful to the vision he had seen, not returning reviling for reviling, not even defending himself, but fulfilling his

vocation, that of bringing about reconciliation, interpreting the best in non-Christian thought to his fellow Christian believers, and promoting fellowship between people of different faiths. And today if the Christian world in general has taken Andrews to its heart and claims him as one of its greatest gifts to India, it is not because Andrews had changed, but the Christian attitude has changed and Andrews' gentler spirit and larger charity have prevailed.

But it was in resisting the demon of racialism that the strength behind that gentle spirit was seen. Meek and mild, like his Master, Andrews also had a capacity like his Master for righteous indignation, hurling itself against evil and injustice. I once heard Andrews, red in the face, denouncing in scathing words the spirit of racial superiority. "This religion of the White race", he said, "is to me detestable, unchristian, inhuman". It was a veritable crusade that he waged throughout his long life against this monster. And though the world is not yet rid of this monster, the death-blow has been administered to it and we can look forward to its rotting carcass even being removed off the face of the earth, so that it may not poison the atmosphere of the One World in which humanity has to live as a united family. And in the annals of that glorious achievement the name of Andrews will be inscribed in letters of gold.

And Andrews with all his mildness and his love for India could turn his searchlight on, and point the finger to, the festering spots in India's own life. I remember him driving home to an Indian audience India's guilt in condemning vast masses of her own people to the curse of untouchability. Andrews, who was all his life fighting India's battles abroad, had the right to tell us that if Indians are discriminated against in S. Africa it is because the privileged classes in India have meted out the same treatment to their own brethren. Today the axe has been laid to the root of that injustice also and the spirit of Andrews is surely rejoicing over that.

Another hope of Andrews is also coming true. It is that of a friendly, peaceful, settlement between Britain and India. He laboured for that as few others have. And surely his spirit, wherever it be, is today "seeing of the travail of his soul and is satisfied". If such a reconciliation between India and Britain has at all become possible, after all the accumulated bitterness of the past, if faith in Britain has not wholly vanished from India, if Britain has at last come to realize India's right to be free, if there is still the possibility of an India bound by the silken cord of love to Britain, it is in a large measure due to Britishers like Andrews who have toiled for such a consummation. Therefore it is particularly fitting that we should keep alive and keep ever green the memory of such a devoted life.

And today the call to follow Andrews, to carry on his ministry of reconciliation, is an imperative call to all men and women of goodwill in India. If

ever there was need for reconciliation in India it is now, reconciliation between communities that are sorely estranged from each other. The call to that service comes ringing to us from the feeble voice, but the mighty deeds, of the great Apostle of Peace in India today, Mahatma Gandhi, too. It is the call as Sarojini Devi put it, interpreting her master's message, "to love and forgive, to love and create, to love and be free". If Andrews had been living today his would have been a voice and an example challenging us to this ministry of reconciliation between Hindu and Muslim in our land. We who honour his memory ought to respond to the call of his spirit and ought to be, in our own little measure, messengers of peace, workers for reconciliation, between embittered peoples.

Deenabandhu Andrews was a real friend of India, challenging our conscience by his words and even more by the quality of his life. That is a challenge that India needs and may we hope that the Christian West will continue to send us a few more such faithful apostles of Christ ! We in Santiniketan look forward to the founding of the Deenabandhu Memorial in which his work will be continued and extended. May it be a worthy memorial to this great friend of India, this great friend of humanity. May his spirit and the spirit of the Master who inspired him continue to brood over this place !



The Volley-Ball League came to a close after a period of keen competition among the contending teams. The Siksha-Bhavana came out at the top of the table without conceding a single match. The Kala-Bhavana came second.

Our hockey team met the Burdwan Medical School team at a friendly match on our home ground on April 23. We won the match by one goal to nil.

Rabindra-Bhavana received the following gifts last month. We wish to convey our best thanks to the donors :

From Mrs. Pratima Tagore—One original pencil drawing by Gurudeva ( Portrait of a Woman ) ; photograph of Madhurilata Devi ( Gurudeva's eldest daughter ) and Saratchandra Chakravarti ; One group-photograph of Madhurilata Devi, Renuka Devi, Mira Devi and Samindranath Tagore ; One photograph of Mira Devi ;

From Shri A. Narayanaswami Ayer—Kannarese translations of Gurudeva's *Galpaguchcha* and *Yogayog* ;

From S. Sukumar Haldar—Letters addressed to S. Haldar by Saudamini Devi, Jyotirindranath Tagore, Dwijendranath Tagore and Rajnarain Bose ;

From Bimal K. Dutta—Letter from Gurudeva to unidentified addressee containing two songs ;

From Sri Prabhat Basu—Copy of his book entitled *Rabindra-nama* ;

From Pandit Haricharan Bandyopadhyaya—Copy of his book entitled *Rabindra-nather Katha* ;

From Pulinbihari Sen—One copy of Sanskrit translation of *Gitanjali* by Amarendramohan Bhattacharya.

An exhibition of addresses and gifts received by Gurudeva was held on the occasion of his birthday celebration on the 1st of Vaisakh. The exhibits were specially chosen to show Gurudeva in an All-Asian background.

As a mark of respect to the memory of Deenabandhu C. F. Andrews, all the departments of the Visva-Bharati remained closed on Saturday, the 5th April. S. K. George conducted a commemoration service in the evening. Full text of his address is reproduced in the present issue.

Successful competitors at our last annual athletic sports were given their prizes on April 15. S. K. Indira Devi gave away the prizes.

There was a regular feast of dramas towards the eve of summer vacation. The following is a list of the plays staged :

*Chitra*—English version of Gurudeva's *Chitrangada* presented probably for the first time at Santiniketan. A few members of the English Study Group staged the drama on April 10 ;



*Swargiya Prahasan*—Gurudeva's comic drama staged by some of the senior girl students of Santiniketan on April 11 ;

*Mukut*—Gurudeva's juvenile play staged by the boys of the Patha-Bhavana on April 13 ;

*Chitrangada*—Dance-drama staged on the occasion of Janmotsava on April 15.

*Ghreetang Pibet*—Pramathanath Bisi's comic satire staged on April 20 ;

*Dhuper Dhoan*—Satyendranath Datta's play staged by girl-students of the Patha-Bhavana on April 21.

All the performances provided good entertainment.

We are grateful to Santideva Ghose for his having made a gift to the Visva-Bharati of Bengali and Sanskrit manuscripts collected by his late father Kalimohan Ghose. The manuscripts are being preserved in our library. Some of the Bengali manuscripts have been found to be very valuable acquisition.

We give below a list of Visva-Bharati members elected in April :—

*Life Member* : Promoda Ranjan Ghose.

*Ordinary Members* : Sm. Premsudha Roychaudhury, Nalini Kanto Majumdar, Gopal Chandra Baksi, Dinendranath Das Gupta, Kalidas Chatterjee, Prabhat K. Banerjee, Benode Behari Mukherjee, Premendra Mitra, K. R. Nanjundan, Dhirendranath Mukherjee, Guruprasanna Choudhury.

The following donations were received during April, 1947.

Rs. 5,000/- from the Raja of Awagarh as subvention for the Visva-Bharati Patrika ( Hindi. )

Rs. 500/- from Dr. Ashutosh Sen—for awarding a prize annually to the best student of Siksha-Satra at Sriniketan.

#### Alumni News

We deeply regret to report that Sibdas Pal ( Ex Siksha-Bhavana ) passed away on April 1 after a brief illness. After passing Inter : Arts and B. A. examinations as a student of Santiniketan, Sibdas Pal took his M. A. degree from the University of Calcutta and also a degree in Teaching. Imbued with the ideals of the Visva-Bharati he devoted himself, heart and soul, to the cause of spreading education in rural areas of Birbhum. At the time of his death Sibdas Pal was working as Sub-Inspector of Schools in Labpur P. S. We convey our deepest sympathies to the bereaved members of his family.

Editor : Kshitish Roy

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# VISVA-BHARATI NEWS

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Volume XV, No. 12

JUNE, 1947

ANNAS FOUR

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## TWENTYFIFTH VAISAKH : 1354 B. S.

The eightyseventh birthday anniversary of Gurudeva was observed with due solemnity all over the world. Once again his countless admirers all the world over paid their homage to his memory and recalled with gratitude the myriad contributions he made to enrich the life and civilization of our times.

Mahatma Gandhi kept the birthday while conducting a prayer-meeting in Sodepore asrama. "Great men never die", Mahatmaji said "it is up to us to keep them immortal by continuing the work they had begun." Mahatmaji made a pointed reference to the words of one of Gurudeva's songs sung on the occasion. "The world is delirious with hatred"—these words, said Gandhiji were most apposite at the moment in the context of the India-wide Hindu-Muslim conflict. Continuing he said that the purport of the hymn was that God should lead Man from darkness unto light, from untruth unto truth and from misery to bliss ineffable. This was the *mantram* with which Gurudeva fortified Deenabandhu Andrews and William Pearson when he gave them permission to proceed to South Africa to fight for the Indian cause. India would become a land of real peace if these words of Gurudeva's were to be followed in the spirit in which his two English devotees followed them.

"The work that was initiated by Gurudeva in the realm of ideas has been sought to be realised by Gandhiji in the practical field"—observed Acharya J. B. Kripalani presiding over a birthday anniversary meeting in New Delhi. Characterising Gurudeva as a great social reformer and a sentinel of ideas Acharya Kripalani went on to say that Gurudeva tried to reconcile the old with

the new, the worldly life with the life of the spirit, nationalism with the spirit of internationalism. "The actual field work to realise these aims was not the work for a creative artist. That was the work of a practical reformer and statesman and that is where Gandhiji came in. He was there to give a practical shape and realistic form to the ideals and conceptions of the poet."

Concluding Acharya Kripalani said, "Today the sky is dark, but even when the sky is the darkest, stars come out. We must not lose faith and should look to our faithful guides who will show us the light."

The All-India Rabindranath Memorial Committee celebrated the birthday anniversary at a crowded meeting held in the University Institute Hall, Calcutta on May 11. The meeting was addressed by Dr. Kalidas Nag, Charuchandra Bhattacharya, Sj. Keshab Chandra Gupta, Dr. Niharranjan Roy, Sj. Chapalakanta Bhattacharjee and others. Sj. Sajanikanta Das presided over the meeting. In moving a vote of thanks to the Chair, Sj. Tushar Kanti Ghose, Vice-President of the Memorial Committee said that he had learnt from Sureschandra Majumdar, General Secretary to the Committee, that up till now nearly 15 lakhs of rupees had been contributed to the Memorial Fund. A far greater sum, he said, ought to have been contributed by this time. He hoped that the countrymen of the Poet would now come forward with more liberal donations to the Fund.

Under the auspices of the Visva-Bharati Sammelani a prayer-meeting was held in the Jorasanko house on the occasion of the anniversary. Pandit Kshitimohan Sen acted as the Acharya.

The inmates of the asrama gathered together at a divine service held in the Santiniketan mandir on the 25th Vaisakh. Sj. Subir Tagore read out the *Upanishadic* texts and Srijukta Indira Devi Chaudhurani gave readings from some of the writings of Gurudeva. Later in the evening a small function was held in the Library verandah with songs, recitations etc.

## " ASIA MUST FIND HER OWN VOICE "

By Pulinbehari Sen

[ These random gleanings from Rabindranath Tagore do not pretend to be a serious study of his efforts, as India's ambassador extraordinary into distant lands of Asia, to revive faith in a distinctive Oriental culture of their own, in their 'true nature' which he wanted the peoples of Asia to pursue in preference to an alien 'cult of mammon.' Nevertheless, the compiler hopes that even these stray extracts ( from a vast body of travel reports which, unfortunately, remains buried in the pages of inaccessible periodicals ) will show that if, at last, 'a continental mind of Asia, greatly needed and long waiting to be revealed', is going to be developed, and "a combined culture" of the peoples of Asia is going to emerge, it is due, in no small measure, to the vision that the poet-philosopher of India had seen and sought to realise.

The story is brought upto the end of 1924 : for want of space the Poet's later visits to different countries of Asia could not be recounted.—P. B. S. ]

### THE DEATH TRAFFIC IN CHINA

RABINDRANATH'S thoughts turned to China as early as 1881, when he was barely out of his teens. He chanced upon a copy of Dr. Theodore Christelede's, *The Indo-British Opium Trade*, in which he found revealed "a revolting story of Thuggism", or the story of British opium trade in China. The Poet observed :

"A whole nation, China, has been forced by Great Britain to accept the opium poison—simply for commercial greed. In her helplessness, China pathetically declared : 'I do not require any opium.' But the British shop-keeper answered : 'That's all nonsense. You must take it.'

"Both the hands of China were tightly bound, opium was forced down China's throat with the help of guns and bayonets, while the British merchants cried : 'You have to pay the price of all the opium you take from us.'

"...Such a method of carrying on business and accumulating wealth can only by courtesy be called by the name of traffic. It is sheer brigandage...This poison of opium, eating at the vitals of one of the greatest and oldest countries of Asia, has been spreading like an infection over the whole body politic...If we trace the history of the way in which this traffic was introduced, it is enough to arouse indignation against Great Britain and pity for China even in the hardest of hearts. When we read the history of unnatural and inhuman bloodshed in war, we have simply a feeling of horror mingled with that of wonder. But, in the Indo-China opium traffic, human nature itself sinks down to such a depth of despicable meanness that it is hateful even to follow the story to its conclusion..."

## A SEER FROM JAPAN

The study of this book, as we have seen, left him convinced of the utter helplessness of the people of Asia before the machinations of European exploiters ; but a constructive philosophy of Asian unity was yet to come. This gradually dawned upon him as a result of a very fortunate contact with a great mind from Japan, Kakuzo Okakura, who came to India early in this century, in days which immediately preceded a period of a sudden explosion of national self-consciousness in this country."

"The voice of the East ( the Poet wrote ) came from him to our youngmen. That was a significant fact, a memorable one in my own life. And he asked them to make it their mission in life to give some great expression of the human spirit worthy of the East...He said that if they could maintain a simple attitude of worshipful mind towards a great eternal idea which is the East, they would be able to summon up the strength to suffer martyrdom in their aspiration for a glorious future."

During his brief sojourn in India, Okakura inspired all with whom he came in contact with the idea that "Asia is one". Representing the best of Japan, he asked Rabindranath to visit China, which he considered to be "a great country with endless possibilities", "waiting for another opportunity to have the fulness of illumination, shedding fresh glory upon the history of Asia."

## A WARNING TO JAPAN

When, in 1916, the Poet had an opportunity to visit the land of Okakura, he immediately took advantage of it. He went there "to welcome the birth of the new spirit of humanity", for "then, in the easternmost sky of Asia was fluttering the triumphant banner of Japan, encouraging new hope in the heart of Asia." It was a great disappointment for him, however, to find that young Japan "taught in a modern school the lesson how to become powerful", had accepted "the organised selfishness of nationalism as its religion." He risked his popularity and issued a warning to Japan, insisting that political and commercial Japan, "intent upon profit-making and augmenting political power,—there it was rigid, exclusive, suspicious, lacking in harmony—was not the true Japan, the living Japan." In the course of his exhortations to the people of Japan ( reprinted in *Nationalism*, Macmillan ) he formulated what he considered to be the ideals of the East, supplying a pattern of civilisation to the whole of Asia :

"I cannot but bring to your mind those days when the whole of Eastern Asia from Burma to Japan was united with India in the closest tie of friendship, the only natural tie which can exist between nations.

There was a living communication of hearts, a nervous system evolved through which message ran between us about the deepest needs of humanity. We did not stand in fear of each other, we had not to arm ourselves to keep each other in check ; our relation was not that of self-interest, of exploitation and spoliation of each other's pockets ; ideas and ideals were exchanged, gifts of the highest love were offered and taken ; no pride of race or insolent consciousness of superiority, physical or mental marred our relation ; and races belonging to different lands and languages and histories acknowledged the highest unity of man and the deepest bond of love...

"The political civilisation which has sprung up from the soil of Europe and is overrunning the whole world, like some prolific weed, is based upon exclusiveness. It is always watchful to keep the aliens at bay or to exterminate them. It is carnivorous and cannibalistic in its tendencies, it feeds upon the resources of other peoples and tries to swallow their whole future...This political civilisation, this creed of national patriotism has not been given a long trial. The lamp of ancient Greece is extinct in the land where it was first lighted, the power of Rome lies dead and buried under the ruins of its vast empire. But the civilisation whose basis is society and the spiritual ideal of man, is still a living thing in China and in India...

"The charge is brought against us that the ideals we cherish in the East are static, that they have not the impetus in them to move, that the systems of philosophy which are the mainstay of the time-worn civilisation of the East despise all outward proofs, remaining stolidly satisfied in their subjective certainty...It is difficult for us to prove to an unbeliever, that our civilisation is not a nebulous system of abstract speculations, that it has achieved something which is a positive truth, —a truth that can give man's heart its shelter and sustenance. It has evolved an inner sense—a sense of vision, the vision of the infinite reality in all finite things...

"We have our aspiration for a reality that has no end to its realisation, —a reality that goes beyond death, giving it a meaning, that rises above all evils of life, bringing its peace and purity, its cheerful remuneration of self. The product of this inner life is a living product. Its value is not in its multiplication of materials, but in its spiritual fulfilment."

Japan, however, paid no heed to him, and branded his philosophy as "the poetry of a defeated race." How prophetic his words seem today !—

"In Japan's blood has entered the poison of Imperialism from the

West ; and her neighbours are wrought to a state of agonised apprehension. In history the favourable wind does not blow in one direction. That day is certain to come when the debts due to the weak will have to be paid to the last penny. Japan in her relation to others has not learnt the art of civilisation, which heals and unites, she has trained her hands under Europe in the science that inflicts wound with efficiency. This fatal cleverness will not spare the hand that weilds it when the time comes at last..."

#### AN ANCIENT PLEDGE REDEEMED

The Poet, however, did not lose heart, and worked on for establishing a closer contact among Asian peoples in the realm of culture, and he felt that India had a special obligation in reopening the channel of inter-Asian cultural communication that lay dried up for centuries. By way of redeeming 'an ancient pledge implicit in our past', he founded the Visva-Bharati :

"To study the Mind of Man in its realisation of different aspects of truth from diverse points of view.

"To bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity.

"To approach the West from the standpoint of such a unity of the life and thought of Asia..."

#### CULTURAL MISSION TO CHINA

In 1924, Rabindranath went out to China at the head of a cultural mission consisting of two reputed Indologists, an eminent artist of the New Bengal school, and an experienced rural welfare worker. This mission, in spite of the efforts of some Communists who tried to dissuade people from attending Tagore's lectures, received a very cordial response and the first foundation was laid of the restoration of cultural contact between the two great peoples of Asia. Rabindranath Tagore was acclaimed in China, not as a great poet, for the Chinese could not read his poetry, but as a messenger of freedom of Asia, carrying the message of new life to the defeated races of Asia.

Addressing more than a thousand students and scholars at the Temple of Agriculture in Peking ( reports the *Japan Advertiser*, May 9, 1924 ) the Indian Poet in the most stirring address he has yet delivered in China said in part : "You are glad that I have come to you as in a sense, representing Asia. I feel myself that Asia has been waiting to find her voice. It was not always so. There was a time when Asia saved the world from barbarism,

then came the night, I do not know how. And when we were aroused from our stupor by the knocking at our gate, we were not prepared to receive Europe who came to us in pride of strength and intellect. That is why Europe overcame Asia. We did Europe injustice, when we did not meet her on equal terms.

"The result was the relation of superior to inferior, of insult on the one side and humiliation on the other. We have been imagining that we have nothing of our own. We are still suffering from want of confidence in ourselves. We are not aware of our treasures. The West came not for us to give it our best, but to exploit us for the sake of material gain. It came into our homes robbing us of our possessions.

"We must rise from our stupor and prove that we are not beggars. That is our responsibility. Search in your own homes for things that are of undying worth. Then you will be saved and will be able to save all humanity. The West is becoming demoralized through being the exploiter, through exploitation. We want to find our own birthright. Some of the East think that we should copy and imitate the West. I do not believe it. What the West has produced is for the West, being native to it. But we of the East cannot borrow the Western mind nor the Western temperament.

"We must fight with our faith in the moral and spiritual power of man. We of the East have never revered generals nor lie-dealing diplomats, but spiritual leaders. Through them we shall be saved or not at all. Physical power is not the strongest in the end. Power crushes itself. Machine guns and air planes crush living men under them and the West is sinking to its dust. We are not going to follow the West in competition, in brutality, in selfishness."

#### "ASIA MUST FIND HER OWN VOICE"

The Poet returned home full of hope for a federation of Asian peoples, and interviewed by a representative of *Forward* ( July 18, 1924 ) he observed."

"I feel that Asia must find her own voice. Simply because she has remained silent so long, the whole world is suffering. The West has got no voice. She has given us nothing that could save us—that which has given immortality. She has given us Science—a great gift no doubt—which has its special value, but nothing that can give us life beyond death. Her cult of power is based on pride and greed and the deliberate cultivation of contempt for other races. This has created trouble all around us, from which we are suffering at the present moment. I do feel that if Asia does



not find her own voice, humanity will not be saved. That was my message to China and Japan and they listened to me and I do hope that some good will come out of it. Both the Chinese and the Japanese acknowledge that my visit was made at a very opportune moment.

"There was a time when India gave to these countries her high ideals—ideals of love, spiritual love and brotherhood which brought them together. Her message then was one of unity and not of exploitation and that was why these countries were knit together in ties of friendship and brotherhood. I feel, therefore, that being descendants of those ancestors, we should reopen that channel of communication.

"I believe that a closer contact between the Asiatic communities was necessary to spread the spirit of love and fellowship which was the precious heritage of India. It is, therefore, our duty—duty towards our ancestors and duty towards humanity, that we should again reopen that channel of communication—high ideals of love—something which only Asia can give, which Asia can produce and therefore Asia must find her own voice. That is the message which Asia must give to the whole of humanity. The whole world is waiting for it. If Asia does not find her own voice, then, I am afraid, humanity is doomed."

#### FIRST ASIAN CONVENTION OF 1924

It is not widely known that soon after the Poet's return from China, an Asiatic Association, acknowledging its inspiration to the teachings of Tagore, was organised in Shanghai in 1924 at the inauguration of which representatives of all Asian countries were present. This convention was thus a predecessor to the Asian Relations Conference held in Delhi twenty-three years later.

SHANGHAI, S E P T. 8—(A special correspondent reports in *Christian Science Monitor*, Boston, October 3, 1924) There is on foot an important movement to establish Asiatic concord through the common culture of Asiatic nations. The first steps have been taken for creating a new feeling of union among the divided countries by reviving the spiritual background, the ancient wisdom and culture, the use of common tongues and by devising a scheme for liberal education.

"Arising out of this endeavour are many problems affecting Oriental relations with the Occident, including the removal of the ban of inferiority placed on Asiatic peoples. The new

movement was born of what is called the ,Oriental disillusionment of Occidental culture, as typified in modern history and especially in the Great War. It has been accentuated by the recent Japanese exclusion legislation in the United States. and *stimulated by the recent visit to the Far East of Rabindranath Tagore*, who preached the doctrine of idealism opposed to Western materialism.

“The new feeling is shown in the formation of Asiatic associations in the principal centres, the first of which is located in Shanghai. Its formation affected all the Far East, especially Japan. At the inauguration representatives of all Asiatic countries were present. With Japanese, Dr. Y. Tongu as President, and an Indian, Dr. H. P. Shastri as Vice-President, there were present representatives of China, Japan, India and the Philippines.

*“Inspiration for the movement is acknowledged to Tagore, whose teachings permeate the issued declarations. On the Poet’s arrival at Calcutta after his Far Eastern tour, he said, he believed the seeds of concord between India, China and Japan had been sowed as a result of his efforts. Such objects as outlawry of war, promotion of universal peace, opposition to iniquitous industrial exploitations are on the programme, and the suggestion has been made that stronger ties might be forged by the use of the Japanese and Urdu languages, the latter being understood in India, Persia, and Central Asia, while Japanese can be easily picked up by the Chinese, Koreans and Mongols.*

“Dr. Tongu, the President, and his supporters recognize the difficulties confronting them. He combats the suspicion that the pan-Asiatic movement is antagonistic to the West ; it is rather to supplement the efforts of the West, and co-operate with Western nations by fitting the Orient for a higher purpose”.

—HINDUSTHAN STANDARD, May 11, 1947.

## NEWS AND NOTES

Dr. John Haynes Holmes the well-known Unitarian and Founder of the Community Church of New York who has been selected to be the first Rabindranath Tagore Memorial Lecturer to Indian Universities, by the Watumull Foundation, is expected to arrive in India in October. Leaving New York in mid-September he will come *via* England. His first place of call would be the Benares Hindu University.

In reply to a letter from Rathindranath Tagore, General Secretary, Visva-Bharati, Dr. Holmes writes ;

"I have just received your letter of April 20th last, with its warm welcome to India and to your University and my heart is made happy by your remembrance and thought of me. In the same mail with your letter, by fortunate chance, there comes a letter from Mrs. Watumull enclosing the letter you wrote her in response to the announcement of my coming to your country on the Watumull Foundation. The combination of these two letters reaching me on the same day I count as a favorable augury for my trip.

As one who has for a generation admired your father as one of the great world figures of his time, and of all time, and as one also who had the honor of meeting and knowing him on his visits to this country, I feel more deeply than I can say the distinction of coming to India next year as the Rabindranath Tagore Memorial Lecturer to Indian universities. This association with your father's great name is an utmost challenge to my mind and spirit, and it is now my daily prayer that I may be worthy of this opportunity to serve India and all those higher interests of life's truest culture and enlightenment which were the glory of your father's career.

It is an exceeding pleasure to receive your cordial invitation to visit Visva-Bharati University, and I accept this invitation with gratitude and gladness of heart. I know that this visit will mark one of the high spots of my experience in India. I look forward already with eager anticipation to renewing my acquaintance with you, to meeting your faculty and students, and seeing the great monument reared by your father to the ideals of his life. I shall be accompanied by my son, a professor of philosophy in one of our great American colleges for women, who will welcome this opportunity of seeing the unique work you are doing in the field of higher education."

Rathindranath Tagore, Karma-Sachiva, has addressed the following letter to Dr. Tai Chi-Tao :

"This letter brings you our best compliments and fraternal greetings. I am happy to let you know that everywhere we see signs of a new resurgence in the East. The dream of our Founder-President is in the way of being fulfilled. The Inter-Asian Relations Conference which held its session some time ago in Delhi was in a way a promise and an earnest of things to come. It is but appropriate that the Conference should hold its next sitting in our sister country. Our two peoples have a special duty and responsibility towards our brethren in the other eastern countries. We shall have to hold up before them an example of how two countries can come close together through a fellowship of hearts and minds, through an exchange of their best gifts in the realm of culture.

In her newly-won sovereignty I do hope that Free India will never commit the blunder of solely depending on pacts and treaties for maintaining friendly relationship with her neighbours. She will have to rely more upon friendship and understanding on a human plane.

Viewed from that standpoint the role of such cultural bodies as the Sino-Indian Cultural Society and the Visva-Bharati becomes very significant indeed. Believe me, we are deeply conscious of the responsibilities devolving on us. We have moreover the satisfaction to know that this mission of peace and goodwill—*Santi* and *Maitri*—is no less dear to your heart than it is to ours.

Let us hope and resolve that we shall march together, hand in hand, towards that new dawn of civilization, which, our Gurudeva assured us would rise once again in the East."

Tan Yun-Shan, Director of the Cheena-Bhavana left for his home in Changsha, on a brief furlough. He left for Calcutta on the May 25 and boarded a China-bound vessel at the end of the last month.

With a view to reviving and strengthening the ancient cultural relations between India and China, Prof. Tan Yun-Shan, Honorary General Secretary, Sino-Indian Cultural Society is bringing out a half-yearly journal edited by him from the India Centre of the Society at Santiniketan.

The first issue of the journal, due to come out in July, contains messages from Mahatma Gandhi, Pandit Jawaharlal Nehru, Generalissimo Chiang Kai-Shek, Dr. Tai Chi-Tao, Sir Mirza Ismail and several other prominent leaders of the two countries and articles of interest by eminent Chinese and Indian scholars.

Since its inception the Society has published a number of bulletins and pamphlets including correspondence between Gurudeva and Poet Noguchi—on the Sino-Japanese conflict. Recently the Society has started two series called Sino-Indian Series—one in English and the other in Hindi. The first book of the Hindi series is Dr. Sun Yat-Sen's '*Sun Min Chu I*' ( The Three Principles of the Peoples ) translated by Krishnakinkar Sinha.

The untimely death of His Highness the Maharaja Manikya Sir Birbikram-kishore Dev Barma Bahadur of Tripura, removes a noble patron and benefactor of the Visva-Bharati. It will be recalled that the young Maharaja paid a brief visit to Santiniketan early in 1939. He was accorded a formal reception in the Amrakunja and Gurudeva was himself there to deliver an address of welcome. We have vivid impression of the Maharaja's dignified bearing with which was combined a deep reverence for Gurudeva.

It was this reverence that led the Maharaja to hold a special Rabindra Jayanti Durbar in 1941 where he proclaimed his desire to commemorate the eightieth birthday of Gurudeva by conferring on him the title of Bharata Bhaskara. The very last public function that Gurudeva attended was on May 18, 1941 when at an impressive function held at Uttarayana a representative from the Tripura Durbar conferred upon him this title. Seated in his invalid chair Gurudeva personally received the *Robkari* bearing the royal sign manual under the special lotus seal of the House of Tripura. In a touching reply Gurudeva recalled his long and intimate association with the House of Tripura dating from the time when as a boy-poet he received a message of congratulation from Maharaja Birchandra Manikya. This love for the poet, was inherited by his son and successor Maharaja Radhakishore Manikya. "Such friendly relation", Gurudeva said, "between the ruler of a kingdom and an immature poet whose reputation then was in the realm of a distant and illusory possibility, was and still is a rare phenomenon of history." Gurudeva concluded by saying how happy and proud he felt in that the honour and recognition came from a Maharaja who had in every way proved himself, worthy of his ancient royal lineage.

In recalling the late Maharaja's devotion to Gurudeva we wish here to record the financial assistance he so freely gave to Visva-Bharati. He had graciously continued payment of an annual grant to Santiniketan which we have been receiving from the Tripura Durbar ever since the Vidyalaya was started. His Highness moreover made a donation of Rs. 20,000 earmarked for the Sangita-Bhavana.

We convey to Her Highness and to the bereaved members of the House of Tripura our deepest condolence in their irreparable loss.

The Government of Orissa have been pleased to sanction a recurring grant of Rs. 5,000/-for the creation of a Chair of Oriya Culture in the Visva-Bharati with effect from the current financial year. They have also sanctioned a non-recurring grant of Rs. 1,000 -for purchase of books for the proposed Oriya Bhavana. The Chair will be attached to the Indological Research Section of the Vidya-Bhavana.

For some time past we have been exploring the possibilities of creating permanent endowments for study of and research in Indian languages. The contribution of the major languages and literatures of India to our common Indian heritage is an extremely interesting line of study. So far only Hindi and Bengali were thus represented in the Visva-Bharati. The excellent work done in the Hindi-Bhavana has been making us feel all the more keenly the need of extension in other language fields. Urdu, Assamese, Gujerathi, Marathi and the South Indian languages must need find their own place at Santiniketan. The need for a section for Urdu studies was emphasised at a General Meeting of the members of the Visva-Bharati in 1944 by Mrs. Sarojini Naidu, Vice-President of this Institution. During a visit paid in 1945 Sri Gopinath Bardoloi the present Premier of Assam made over a donation of Rs. 500/-for purchase of Assamese books for our Library. He expressed himself to be strongly in favour of starting an Assamese Studies section in the Visva-Bharati. It was owing to his personal interest that Government of Assam have been pleased to make a token grant of Rs. 1,500/-as a subvention to the Visva-Bharati. A Tamil Studies section is also under contemplation. In this regard we are encouraged by the fact that during his visit to Santiniketan last December, Sri C. Rajagopalachari evinced much interest in the proposal. He was especially keen that compilation of a Tamil Dictionary should be undertaken under our auspices. As an earnest of his help and interest, we have just received a consignment of more than 1,000 representative Tamil books for our Library. This gift has been made to us by the Raja Sir Annamalai Chettiar at the instance of Sri Rajagopalachari.

Thus we are well on the way of establishing separate sections for the study of the major Indian languages. Having due regard to the interprovincial character of Visva-Bharati we have every hope that other Provincial Governments will follow the lead given by Orissa. Provision for the study of and research in the major Indian languages will help us to realise and appreciate the principle of "unity in the midst of diversity"—which has persisted all through the

chequered history of India's progress on the path of civilisation. We must not forget that it is this distinctive genius of India which suggested to Gurudeva the idea of his Visva-Bharati University.

Rathindranath Tagore, General Secreatry, Visva-Bharati has addressed the following message to Indians in Trinidad, through Miss W. Shamlal Singh :

"Miss W. Shamlal Singh brings to our fellow countrymen in Trinidad our friendliest greetings. In sending them our best wishes for and on behalf of this International Seat of Learning, the Visva-Bharati, we are reminded of the love and concern which my late father Rabindranath Tagore, Founder-President of this University always felt towards members of the vast Indian family settled outside India. This love was shared, in more than ample measure by his faithful friend and follower Deenabandhu C. F. Andrews.

Now that they are no more, it has devolved upon us as a duty and obligation, to keep up contact with our fellow countrymen across the seas and to take a genuine interest in their affairs. We must evolve a way in which this aim can be achieved. Politically speaking, we can well expect that our National Govenment will safeguard the interests of our brethren outside India. But that is not everything. There are other indissoluble ties which bind us Indians together—the ties of a common culture and a common tradition. It is in this cultural plane that India has ever been the Mother of races and nations. The wealth of her gifts of the spirit and of the intellect remain for us our most precious heritage. How we can share that heritage in common with Indians all over the world, will depend, to a large extent, on what opportunities we can create for their uninterrupted contact with the true culture of their Motherland. We of the Visva-Bharati shall always be ready and willing to lend our fullest support to such a move. But the initiative must come from Indians abroad and in this respect the Indians of Trinidad can do a great deal. In conveying these few words of greeting, I would like, therefore, to commend to the attention of our fellow-Indians in Trinidad the need and urgency of a fuller and more fruitful contact and understanding with the culture of their Motherland."

We are sorry to report the untimely death of Bimalbihari Mitra—a life-member of the Visva-Bharati. The melancholy event took place on May 6 in Calcutta. Sj. Mitra was 36 at the time of his death. He always took genuine interest in the affairs of the Visva-Bharati and in him we have lost a friend deeply devoted to Gurudeva. We wish to convey our deepest sympathies to his widow and to the bereaved members of the family.

There are two District Board Roads connecting the Bolpur town with our two institutions at Santiniketan and Sriniketan. There is another District Board Road linking Santiniketan with Sriniketan. These roads are in a state of very bad repair and the half-hearted measures taken from time to time by the authorities concerned, have proved to be of very little use. We have been effecting what little improvement we could to the Santiniketan-Sriniketan Road from out of our own funds, because we are given to understand that the funds at the disposal of the District Board for road-improvement are hopelessly inadequate. We find from our own experience that these roads are badly affected by the heavy and constant bullock-cart traffic from the surrounding villages to Bolpur and vice versa. This is because the town is one of the biggest rice-marts in this side of Bengal and also the only importing centre for distribution of essential commodities in the surrounding region which is served by the railway only to a limited extent. Bolpur, moreover, is an important Rice Procurement Centre of the Civil Supplies Department.

Having regard to all these facts we applied to Government to make the necessary provisions to include the above roads in their Post-War Road Development Programme. Among other points we tried to impress upon the authorities how the dust thrown up during heavy traffic in the dry months constitutes a menace to the health of our settlements. We mentioned moreover that the roads create a very bad impression in the minds of visitors who come from all over India and also from foreign countries. Many of them are people prominent in public life who do honour to the province by their visit to the Visva-Bharati. We owe it to the fair name of the province and the traditional spirit of hospitality of its people to 'make the path smooth' for our eminent guests.

A year has already elapsed since we were informed that arrangements would be made for improving the roads under the Post-War Road Development plan of the province. No progress worth the mention has so far been made in that direction. In the meantime the roads have become almost impassable. We are horrified to think what lies in store for us during the coming rains. We do hope that some temporary relief will be forthcoming, even if it means a patchwork here and there, to tide us over the monsoon period.

We received the following donations during the month of May, 1947 :

Rs. 100/- as donation to General Purposes Fund from Miss S. Dasgupta, Head-Mistress, Dr. Khastgir's School for Girls, Chittagong ;



- Rs. 250/- as donation towards maintaining a Research Scholarship from Mr. V. Kulkarni, Bombay ;
- Rs. 100/- as donation for instituting an annual prize from Mr. Bijoy Kristo Sinha, Calcutta ;
- Rs. 23, 500/- as grant from the late Rai Bahadur Bissessurlal Motilal Halwasiya Trust, Calcutta—Rs. 15,000/- as Capital grant for Extension to Hindi-Bhavana, and Rs. 8,500/- as annual grant for maintenance of Hindi Studies.

### ALUMNI NEWS

The Calcutta centre of the Santiniketan Asramika Sangha celebrated the birthday anniversary of Gurudeva on May 11. Readings and recitations were given from Gurudeva's writings and some of his songs were sung.

Sudhiranjan Das who presided over the function, said, "We, who were students at Santiniketan at one time or other, find ourselves now scattered all over the country pursuing our particular avocations. Amongst the various ties that bind us together, the observance of Gurudeva's birthday, from year to year, is a very significant one. On this day we recall with reverence and gratitude, the many gifts that Gurudeva and his asrama showered upon us. Many of us have spent the most important phase—the formative period of our life at Santiniketan. Gurudeva and Santiniketan initiated us into a way of life which has become for us a very precious possession indeed. It is this common heritage of memory that draws us together from time to time. Let us on such occasions do something more than paying a few empty words of homage. If we did really revere Gurudeva's memory, we should pledge ourselves to follow that way of life into which he initiated us."

We deeply regret to report the untimely death of Damayanti, a former student of the Siksha-Bhavana and wife of Balraj Sahni formerly of the Hindi-Bhavana. The melancholy event took place at her residence in Juhu in the month of April. We have vivid and pleasant memories of the handsome Kashmiri couple. Although they were here but for a short while, they made many friends among the staff and students at Santiniketan. We offer our heartfelt sympathies to Balraj Sahni in his irreparable loss.

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